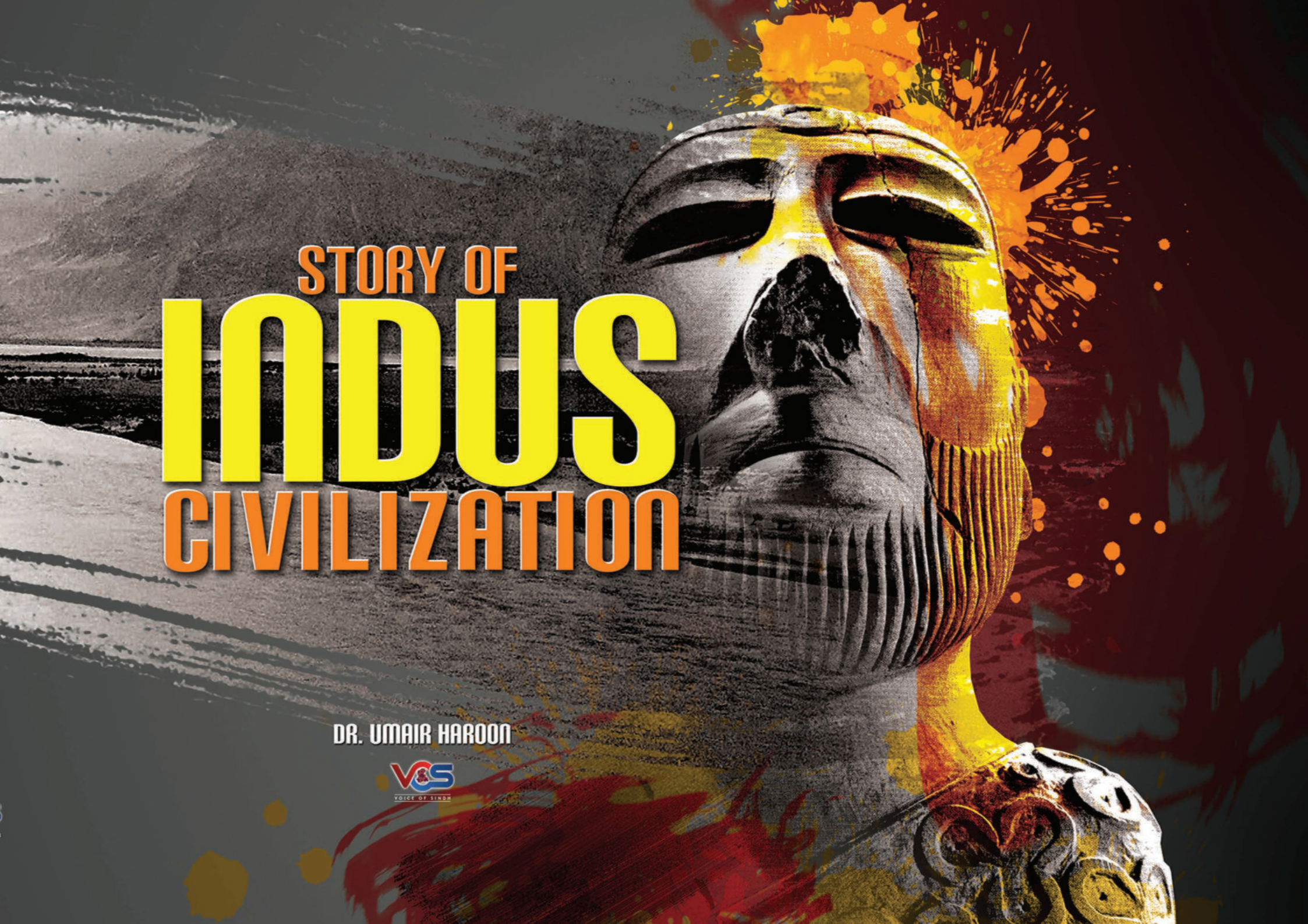
STORY OF INDUS CIVILIZATION



DR. UMAIR HAROON

VOICE OF SINDH

STORY OF
INDUS CIVILIZATION

SINDHU IN MIGHT SURPASSES ALL THE STREAMS THAT FLOW....
HIS ROAR IS LIFTED UP TO HEAVEN ABOVE THE EARTH

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PREFACE

'Ode to the past, Introspection of the present and a blurred representation of what the future beholds.'

This book is an attempt to fill the scholarly void of what is considered to be the cradle of civilization and aims to contribute to a more intelligent and meaningful discussion on the origins of the modern man who started setting up communities and flourished alongside the enriched river Indus banks and shores.

The documentation of historical facts is a must to give direction and purpose to the present and future and those that don't learn are doomed to repeat, this book looks to excavate through thousands of years of preserved history to bring us closer to the riddle of understanding our raison d'etre.

The book is being published under the banner of Voice of Sindh which is an initiative designed to uncover the untold stories of Sindh. It aims to preserve and promote the diverse culture, heritage, history and traditions that make Sindh the bastion of pluralism and progress.

The book is a literary continuation of our flagship show 'Story of Indus Civilization' which encapsulates the culture and heritage of Sindh.

Voice of Sindh also provides a platform to the youth of Pakistan where they can discover their maximum potential and utilize it to the fullest of their capacity to carve their own niche. Alongside providing opportunities, this project opts for an instructive approach to ensure ideological clarity among the young generations, equipping them with the best of knowledge about their origins and the native land – in order to enable them to contribute fully to the betterment of the society.

"As a young kid I was entrenched in history, I would read my history course books like a teen reads his fantasy mags, being born and raised in a region which is now largely a part of sovereign Pakistan, I was always fascinated with the history of the region and tracking down my own beginnings and its relation to wider philosophical quandaries. I searched far and wide and my discoveries lead me to unlocking great mysteries of the past which gave birth to what is now referred to as Sindh, origins of the modern man, 'the collective, societal renaissance.

I would like to dedicate this book to the person who has inspired and changed many lives, our dear Patron in Chief Mr. Hunaid Lakhani"

Umair Haroon

Dr. Umair Haroon
(Editor-in-Chief Voice of Sindh)

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The Mighty Indus

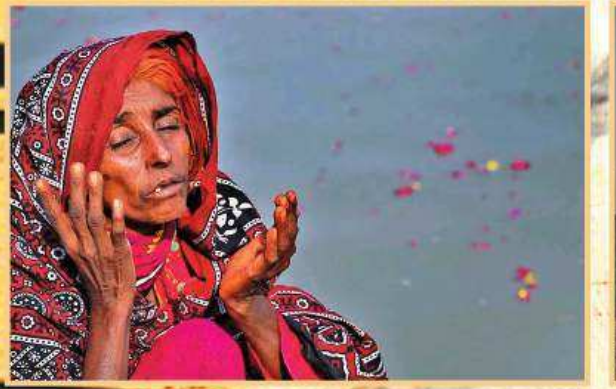
The Indus River is also known as Sindhu in ancient languages of the region is one of the main rivers of the Indo-Gangetic Plain in the Indian subcontinent. It flows through China (western Tibet), India, and Pakistan. Originating in the Tibetan Plateau in the vicinity of Lake Manasarovar, the river runs a course through the Ladakh region of India towards Gilgit-Baltistan, and then flows in a southerly direction along the entire length of Pakistan to merge into the Arabian Sea near the port city of Karachi in Sindh. The Indus is the longest river in Pakistan.

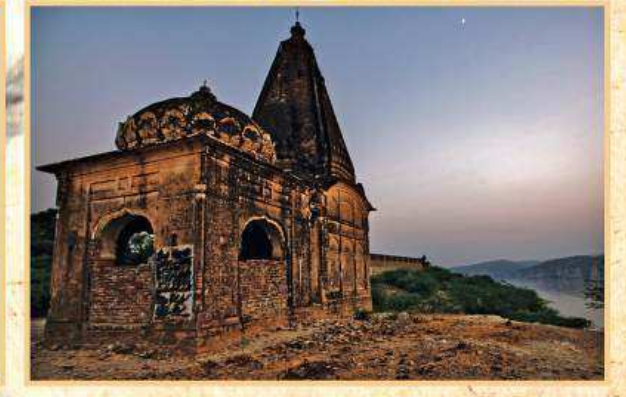
The river has a total drainage area exceeding 1,165,000 km2 (450,000 sq mi). Its estimated annual flow is around 243 km3 (58 cu mi), twice that of the Nile and three times that of the Tigris and Euphrates rivers combined.

Its left-bank tributary in Ladakh is the Zanskar River, and its left-bank tributary in the plains is the Panjnad River system which itself has five major tributaries, namely the Chenab, Jhelum, Ravi, Beas, and Sutlej rivers. Its principal right-bank tributaries are the Shyok, Gilgit, Kabul, Gomal, and Kurram rivers.

Did you know?

- The Indus River is home to the Indus River Dolphin, similar to the Ganges River Dolphin, in the way that its eyesight is very bad. The Indus River Dolphin swims on its side, meaning that it can swim in very shallow waters.
- The river's height is determined by the seasons; the rains of the monsoon enable high flow in those months while the water diminishes greatly in the winter.
- The primary source of the Indus is Tibet.
- Some of the first civilizations in the world were built along the banks of the Indus.
- The river is also fed by the Himalayas, the Karakoram, and the Hindu Kush.
- Rainfall in the Indus Valley is low, so farming and everyday water reserves rely heavily on the river's waters.
- The Indus has an extensive irrigation system dating back to the time irrigation was first used in ancient civilizations.

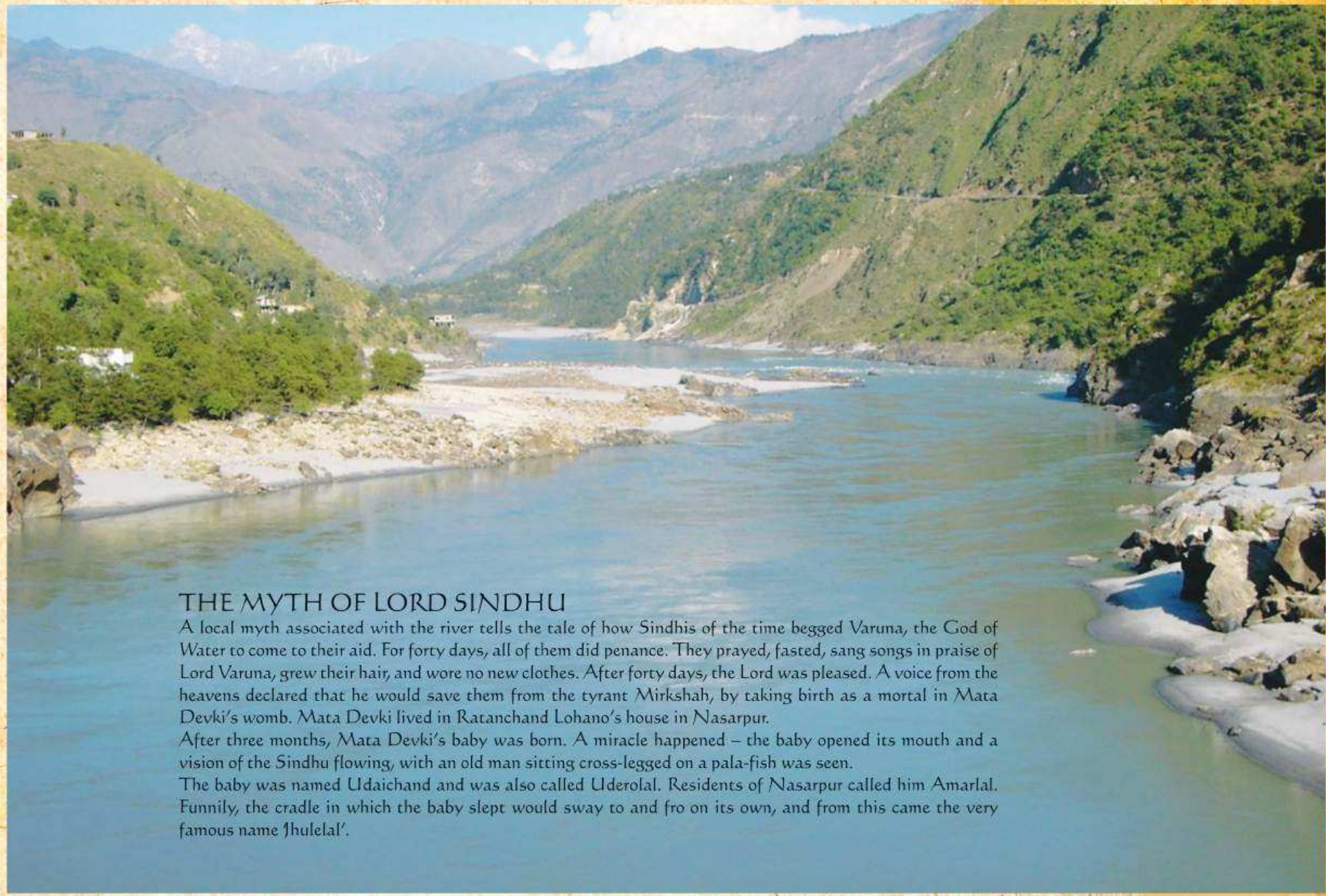




Origin of Indus River

The ultimate source of the Indus is in Tibet; the river begins at the confluence of the Sengge Zangbo and Gar Tsangpo rivers that drain the Nganglong Kangri and Gangdise Shan (Gang Rinpoche, Mt. Kailash) mountain ranges. The traditional source of the river is the Sênggê Kanbab (a.k.a. Sênggê Zangbo, Senge Khabab) or "Lion's Mouth", a perennial spring, not far from the sacred Mount Kailash marked by a long low line of Tibetan chortens. There are several other tributaries nearby, which may form a longer stream than Sênggê Kanbab, but unlike the Sênggê Kanbab, are all dependent on snowmelt. The Zanskar River, which flows into the Indus in Ladakh, has a greater volume of water than the Indus itself before that point.

It flows swiftly across Hazara and is dammed at the Tarbela Reservoir. The Kabul River joins it near Attock. The remainder of its route to the sea is in the plains of the Punjab and Sindh, where the flow of the river becomes slow and highly braided. It is joined by the Panjnad at Mithankot. The Indus is one of the few rivers in the world to exhibit a tidal bore. It passes by Jamshoro and it ends in a large delta to the South of Thatta in the Sindh province of Pakistan.



THE MYTH OF LORD SINDHU

A local myth associated with the river tells the tale of how Sindhis of the time begged Varuna, the God of Water to come to their aid. For forty days, all of them did penance. They prayed, fasted, sang songs in praise of Lord Varuna, grew their hair, and wore no new clothes. After forty days, the Lord was pleased. A voice from the heavens declared that he would save them from the tyrant Mirkshah, by taking birth as a mortal in Mata Devki's womb. Mata Devki lived in Ratanchand Lohano's house in Nasarpur.

After three months, Mata Devki's baby was born. A miracle happened – the baby opened its mouth and a vision of the Sindhu flowing, with an old man sitting cross-legged on a pala-fish was seen.

The baby was named Udaichand and was also called Uderolal. Residents of Nasarpur called him Amarlal. Funnily, the cradle in which the baby slept would sway to and fro on its own, and from this came the very famous name 'Jhulelal'.

Its Tributaries

The mythical water ways making up Indus support a large tributary system stretching to a total of 26 rivers throughout Southern Asia namely;

- Kabul River
- Astore River
- Beas River
- Chip Chaap River
- Choaspes River
- Galwan River
- Gar Tsangpo
- Gilgit River
- Gomal River
- Hunza River
- Jhelum River
- River Jindi
- Kali Bein
- Nubra River
- Panjnad River
- Ravi River
- Saltoro River
- Satpara stream
- Sengge Zangbo
- Shigar River
- Shyok River
- Soan River
- Sutlej River
- Uhl River
- Yapola River
- Zanskar River

The Fertile Delta

The Indus River Delta forms where the Indus River flows into the Arabian Sea, creating a complex system of swamps, streams, and mangrove forests.
According to some accounts, the Macedonian fleet (of Alexander the Great) anchored itself for some time in the Indus river delta. It was damaged by a tsunami generated by an earthquake off the Makran Coast in 325 BC.

The delta receives almost all of its water from the Indus River, which has an annual flow of approximately 180 billion cubic meters (240 billion cubic yards) and is accompanied by 400 million tonnes of silt. The natural flow of water and fertile sediments from the Indus River into the delta has been impeded due to the construction of dams along the river. The reduction of freshwater due to the dams also increases salinity, making the waters of the delta unsuitable for the freshwater species. In the case of the Indus dolphin, the damming of the river has isolated the delta dolphin population from those dolphins upstream. Mangrove forests are one of the most abundant ecological communities of the delta, but they have declined over the years. The mangroves of the Indus delta are the largest desert climate mangrove forests in the world.

2

Did you know?

- The Indus is the 5th largest delta system in the world and has the 7th largest mangrove forest system.
- The Indus River flows 3,000km before emptying into the Indus Delta.
- The delta covers an area of about 41,440km2 and is approximately 210 kilometres across where it meets the sea.
- It receives between 25-50cm of rain in a normal year.
- Pakistan's 5th largest city, Hyderabad, lies about 210 kilometres to the north of the mouths of the Indus.
- The Indus Delta was designated a Ramsar Wetland of International Importance on 5 November 2002.

SINDH AT THE EVE OF STONGE AGE

Paleolithic Period, also spelled Palaeolithic Period, also called Old Stone Age, ancient cultural stage, or level, of human development, characterized by the use of rudimentary chipped stone tools

Primarily, two regions of Lower Sindh have yielded Palaeolithic assemblages; Ongar, south of Hyderabad, and the surroundings of Karachi.

The Paleolithic sites of Ongar, otherwise called Milestone 101 is located about 8 miles north of Jhirak, and a mile or 2 south-west of Jhuga Pir',14 along the western side of the Karachi-Hyderabad motorway, some 17 miles south-west of Hyderabad. It consists of a series of flat, Eocene, limestone terraces rich in seams of very good quality, large flint nodules of a light brownish-grey color.

The limestone terraces of Ongar and Daphro are one of the most important Palaeolithic areas in Sindh.

The Karachi Gulf is the territory that surrounds Karachi yielded a few assemblages and isolated tools, which can be attributed to the Middle and Late (Upper) Palaeolithic periods.

The Mulri Hills rise just south of Karachi University Campus. They consist of variegated beds, partly developed on sedimentary bedrocks of the Miocene Upper Gaj formation. The hills yielded many Mesolithic sites and flint scatters,32 distributed along the faults that cross them, often close to freshwater springs.

Deh Konkar is also another key Paleolithic site near goth Jalab in Gadap town (Karachi), Sindh. It is a very fine specimen of the later phase of the Levalloisian technique.

Rehri village 15 miles east of Karachi. Prehistoric sites have been discovered at Rehri attributed to the Late (Upper) Paleolithic era.

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Rehri village 15 miles east of Karachi. Prehistoric sites have been discovered at Rehri attributed to the Late (Upper) Paleolithic era.

Meanwhile, there is another Paleolithic site at the distance of 470 km from Karachi is Rohri Hills, which is a limestone plateau, deeply dissected by erosion, some 40 km long and 16 km wide that gently dips towards the southeast. They stretch between Sukkur and Rohri. This place is also one of the most important archaeological sites from the Stone Age.

BRONZE AGE
MOHENJO DARO

Mohenjo-Daro, meaning 'Mound of the Dead Men' is a key archaeological site in Sindh dating back to 2,500 BCE.
In 1979 Mohenjo-Daro was placed as one of the first archaeological sites internationally on the UNESCO World Heritage List. The city was discovered by archaeologists around 100 years ago. Only 10% of the city has been excavated so far.
Mohenjo-daro is located west of the Indus River in Larkana District, Sindh, Pakistan, in a central position between the Indus River and the Ghaggar-Hakra River. It is situated on a Pleistocene ridge in the middle of the flood plain of the Indus River Valley, around 28 kilometers (17 miles) from the town of Larkana. The ridge was prominent during the time of the Indus Valley Civilization, allowing the city to stand above the surrounding flood, but subsequent flooding has since buried most of the ridge in silt deposits. The Indus still flows east of the site, but the Ghaggar-Hakra river bed on the western side is now dry.
Mohenjo-Daro is one of the most significant archaeological sites of the Bronze Age as several pieces of bronze and copper, such as figurines and bowls, have been discovered from the site, showing that the inhabitants of Mohenjo-Daro understood how to utilize the lost wax technique.
The sheer size of the city, and its provision of public buildings and facilities, suggests a high level of social organization. The city is divided into two parts, the Citadel mount, and the Lower City. The Citadel – a mud-brick mound around 12 meters (39 feet) high – is known to have supported public baths, a large residential structure designed to house about 5,000 citizens, and two large assembly halls. The city had a central marketplace, with a large central well. Individual households or groups of households obtained their water from smaller wells. Wastewater was channeled to covered drains that lined the major streets.
Some houses, presumably those of more prestigious inhabitants, include rooms that appear to have been set aside for bathing, and one building had an underground furnace (known as a hypocaust), possibly for heated bathing. Most houses had inner courtyards, with doors that opened onto side-lanes. Some buildings had two stories.
Inhabitants of the Indus Valley developed new techniques in metallurgy and produced copper, bronze, lead, and tin.

The Late Harappan culture, which dates from 1,900–1,400 BCE, overlapped the transition from the Bronze Age to the Iron Age. There even seems to be an entire section of the city dedicated to shell-working, located in the northeastern part of the site.

Mother Goddess Idol, discovered by Sir John Marshall in 1931, the idol appears to mimic certain characteristics that match the Mother Goddess belief common in many early Near East civilizations. Sculptures and figurines depicting women have been observed as part of Harappan culture and religion, as multiple female pieces were recovered from Marshall's archaeological digs. These figures were not categorized correctly, according to Marshall, meaning that where they were discovered from the site is not actually clear.

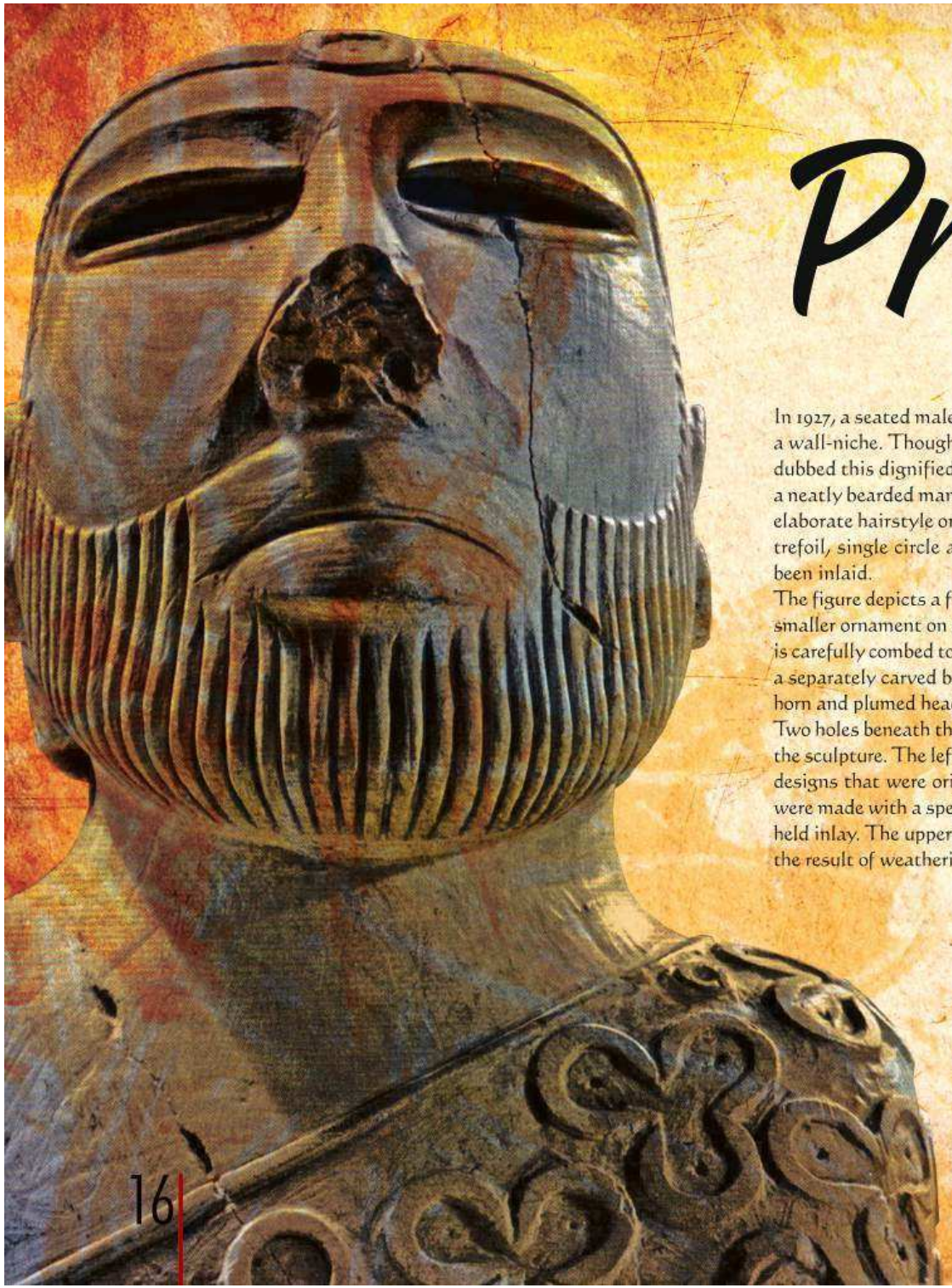
The fertility and motherhood aspects on display on the idols are represented by the female genitalia that is presented in an almost exaggerated style as stated by Marshall, with him inferring that such figurines are offerings to the goddess, as opposed to the typical understanding of them being idols representing the goddess's likeness. Because of the figurines being unique in terms of hairstyles, body proportions, as well as headdresses, and jewelry, there are theories as to who these figurines represent.

Prominent copper works recovered from the site include copper tablets that have examples of the untranslated Indus script and iconography, which still hasn't been interpreted.

Pottery and terracotta sherds have been discovered from the site, with many of the pots having deposits of ash in them.

Did You Know?

- Mohenjo-Daro was one of the largest settlements of the ancient Indus Valley Civilization, and one of the world's earliest major cities.
- Mohenjo-Daro was built in the 26th century BCE
- It was contemporaneous with the civilizations of ancient Egypt, Mesopotamia, Minoan Crete, and Norte Chico.
- Ruins of Mohenjo-Daro were first discovered by R. D. Banerji – an officer of the Archaeological Survey of India around 1919-1920.
- John Marshall and Kashinath Narayan Dikshit led the first excavations at the site in around 1924-1925.
- The covered area of Mohenjo-Daro is estimated at 300 hectares.
- So far more than 700 wells have been discovered at the ancient site.



Priest King

In 1927, a seated male soapstone figure was found in a building with unusually ornamental brickwork and a wall-niche. Though there is no evidence that priests or monarchs ruled Mohenjo-Daro, archaeologists dubbed this dignified figure a 'Priest-King'. The sculpture is 17.5 centimeters (6.9 inches) tall, and shows a neatly bearded man with pierced earlobes and a fillet around his head, possibly all that is left of a once--elaborate hairstyle or head-dress; his hair is combed back. He wears an armband, and a cloak with drilled trefoil, single circle and double circle motifs, which show traces of red. His eyes might have originally been inlaid.

The figure depicts a fillet/ribbon headband with a circular inlay ornament on the forehead and a similar but smaller ornament on the right upper arm. The two ends of the fillet fall along the back and though the hair is carefully combed towards the back of the head, no bun is present. The flat back of the head may have held a separately carved bun as is traditional on the other seated figures, or it could have held a more elaborate horn and plumed headdress.

Two holes beneath the highly stylized ears suggest that a necklace or other head ornament was attached to the sculpture. The left shoulder is covered with a cloak decorated with trefoil, double circle, and single circle designs that were originally filled with red pigment. Drill holes in the center of each circle indicate they were made with a specialized drill and then touched up with a chisel. Eyes are deeply incised and may have held inlay. The upper lip is shaved and a short combed beard frames the face. The large crack in the face is the result of weathering or it may be due to the original firing of this object.

Dancing Girl

Dancing Girl is a prehistoric bronze sculpture made in lost-wax casting about 2,300–1,750 BCE in the Indus Valley Civilization city of Mohenjo-Daro.

Discovered by British archaeologist Ernest Mackay in the 'HR area' of Mohenjo-Daro in 1926, the statuette is 10.5 centimeters (4.1 inches) tall and depicts a young woman or girl with stylized proportions standing in a confident, naturalistic pose. Dancing Girl is well-regarded as a work of art and is a cultural artifact of the Indus Valley Civilization.

It is one of the two bronze artworks found at Mohenjo-Daro that show more flexible features when compared to other more formal poses. The girl is naked, wears several bangles and a necklace, and is shown in a natural standing position with one hand on her hip. She wears 24 to 25 bangles on her left arm and four bangles on her right arm, and some object was held in her left hand, which is resting on her thigh; both arms are unusually long. Her necklace has three big pendants. She has her long hair styled in a big bun that is resting on her shoulder.

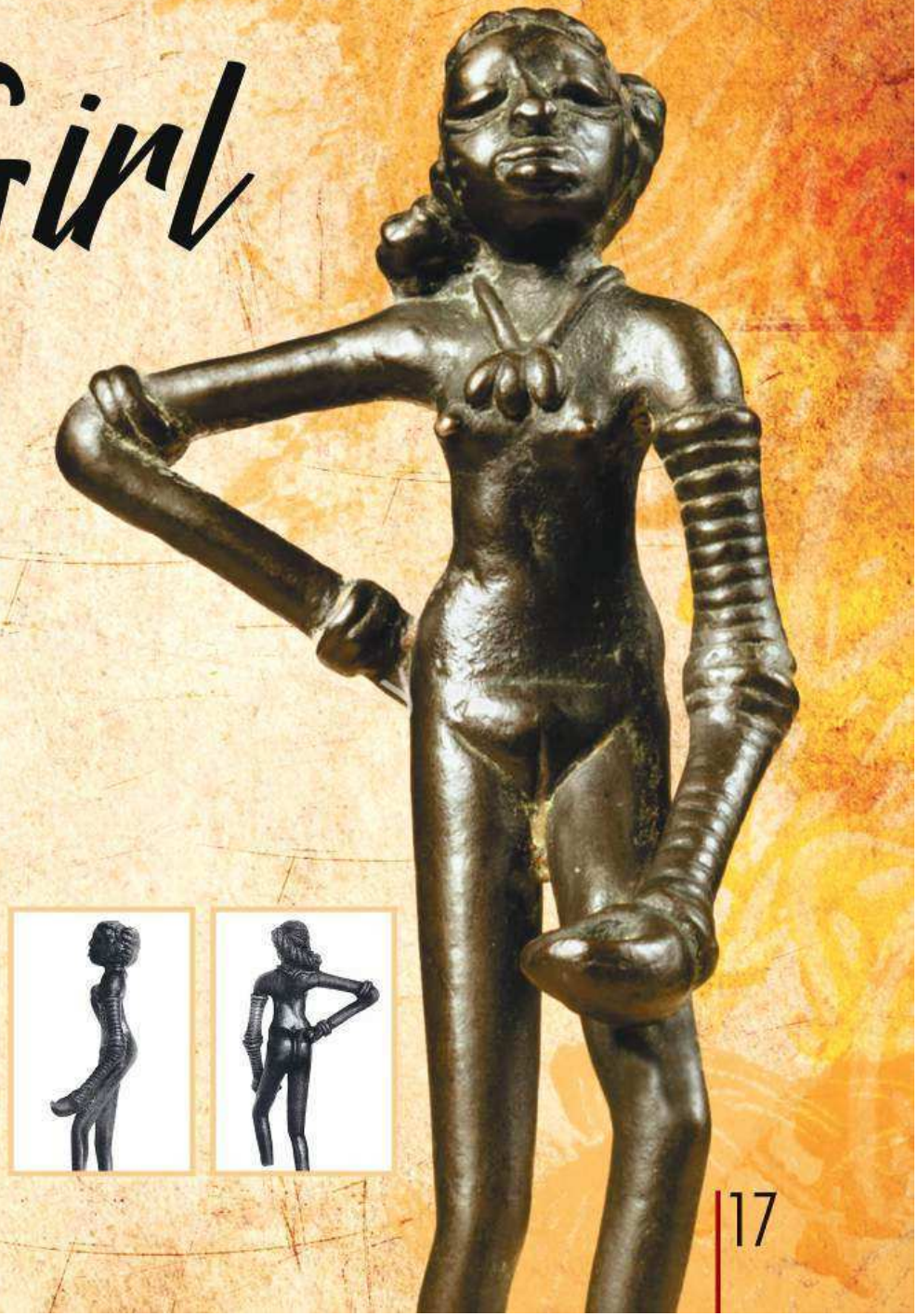
John Marshall, the archeologist at Mohenjo-daro who found the figure, described the figure as 'a young girl, her hand on her hip in a half-impudent posture, and legs slightly forward as she beats time to the music with her legs and feet'. He is known to react with surprise when he saw this statuette. He said 'When I first saw them I found it difficult to believe that they were prehistoric'.

Archaeologist Gregory Possehl described the Dancing Girl as 'the most captivating piece of art from an Indus site' and qualified the description of her as a dancer by stating that, 'We may not be certain that she was a dancer, but she was good at what she did and she knew it'.

The statue led to two important discoveries about the civilization: first that they knew metal blending, casting, and other sophisticated methods, and secondly that entertainment, especially dance was part of the culture. The bronze girl was made using the lost-wax casting technique and shows the expertise of the people in making bronze works during that time.

The statue was taken to Delhi before Partition by Mortimer Wheeler for an archaeological conference and in the meantime partition of the sub-continent occurred and Delhi never returned the statue to Pakistan, saying India is more legible for the custody of the said artifact.

The dancing girl is named "Sambara" by the people in Sindh the word Sambara is used as a spiritual symbol.



Indus Seals

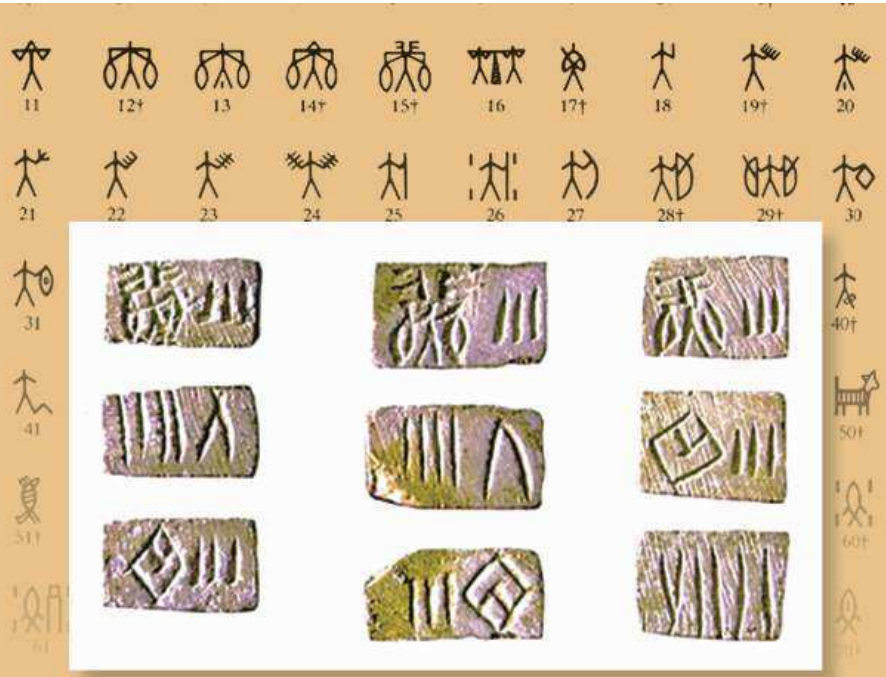
Archaeologists have discovered a significant number of carved stone seals from the remains of the Indus Valley Civilization. More than 3,500 seals have been found so far.

The most typical Indus seal is square, with a set of symbols along the top, an animal in the centre, and one or more symbols at the bottom. Animals found on the seals include rhinoceros, elephants, unicorns, and bulls.

The seals were pressed into soft clay to seal the mouths of jars and, as suggested by the imprint of fabric on the back of some seal impressions, were used to create clay tags for sacks of traded goods such as grain. Indus Valley seals have been found as far afield as Mesopotamia (present-day Iraq) in the cities of Umma and Ur, in Central Asia, and on the coast of the Arabian Peninsula.

The Pashupati Seal is a steatite seal that was discovered at the Mohenjo-Daro archaeological site of the Indus Valley Civilization. The seal is considered one of the most significant discoveries regarding Indus Valley Civilization.

The symbols at the top of the seal are generally thought to form the script of the Indus Valley language. Around 400 different symbols have been catalogued, but the script has still not been deciphered.

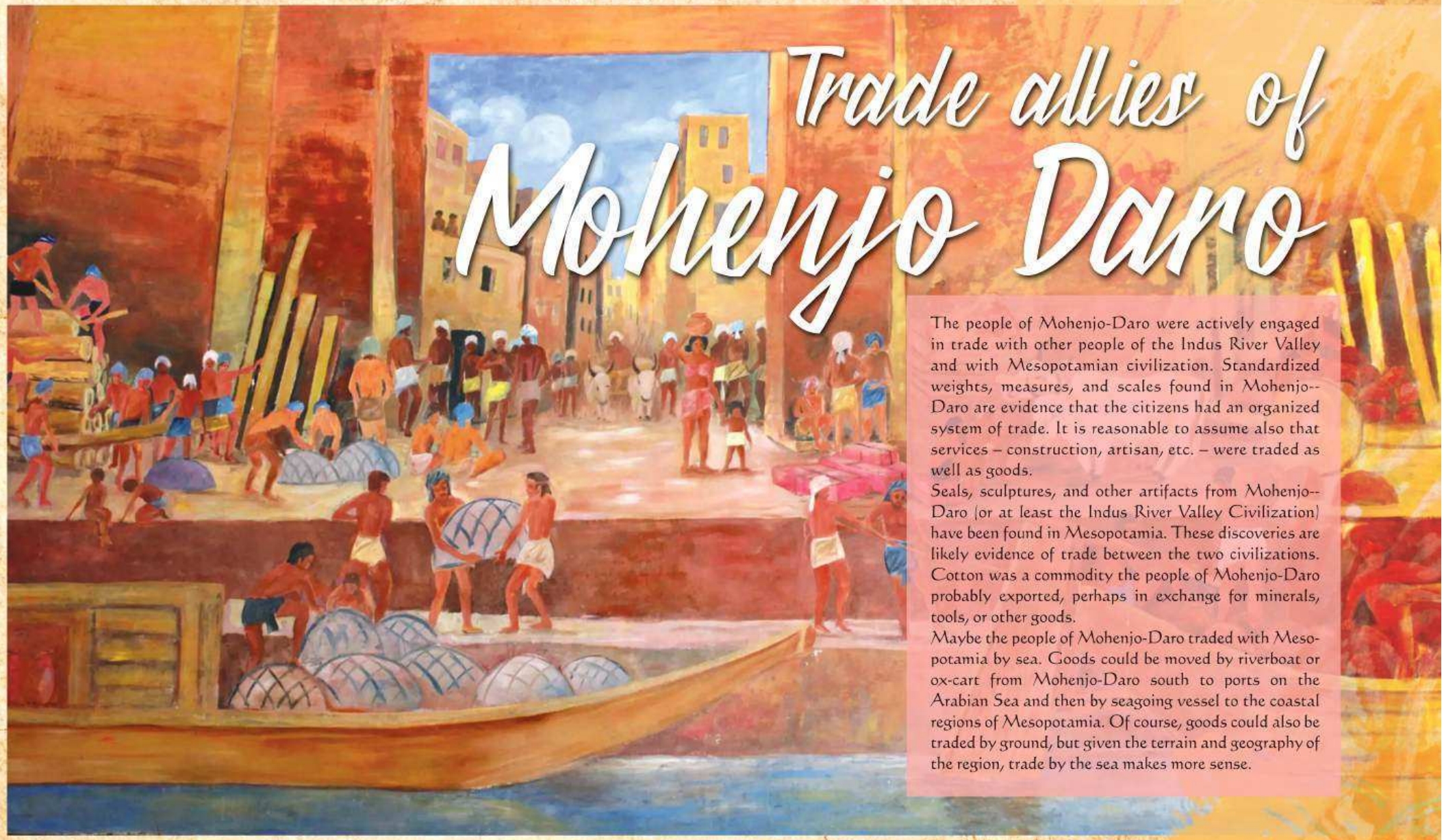


Indus Scripts

Indus Scripts are a corpus of symbols produced by the Indus Valley Civilization. Most inscriptions containing these symbols are extremely short, making it difficult to judge whether or not these symbols constituted a script used to record a language, or even symbolize a writing system. Despite many attempts, the 'script' has not yet been deciphered.

The first publication of a seal with Harappan symbols dates to 1875 CE, in a drawing by Alexander Cunningham. Since then, over 4,000 inscribed objects with and 417 distinct signs in specific patterns have been discovered.

According to some historians, the Indus script was probably written from right to left. The characters are largely pictorial but include many abstract signs. The inscriptions are thought to have been written mostly from right-to-left (because there are several instances of the symbols being compressed on the left side as if the writer is running out of space at the end of the row there), but they sometimes follow a boustrophedonic style.



Trade allies of Mohenjo Daro

The people of Mohenjo-Daro were actively engaged in trade with other people of the Indus River Valley and with Mesopotamian civilization. Standardized weights, measures, and scales found in Mohenjo--Daro are evidence that the citizens had an organized system of trade. It is reasonable to assume also that services – construction, artisan, etc. – were traded as well as goods.

Seals, sculptures, and other artifacts from Mohenjo--Daro (or at least the Indus River Valley Civilization) have been found in Mesopotamia. These discoveries are likely evidence of trade between the two civilizations. Cotton was a commodity the people of Mohenjo-Daro probably exported, perhaps in exchange for minerals, tools, or other goods.

Maybe the people of Mohenjo-Daro traded with Mesopotamia by sea. Goods could be moved by riverboat or ox-cart from Mohenjo-Daro south to ports on the Arabian Sea and then by seagoing vessel to the coastal regions of Mesopotamia. Of course, goods could also be traded by ground, but given the terrain and geography of the region, trade by the sea makes more sense.

CRADLE OF HARRAPAN CIVILIZATION

Sindh – the home to Indus Valley Civilization, is also the cradle of Harappan civilization. The Harappan Civilization has its earliest roots in cultures such as that of Mehrgarh, approximately, 6000 BCE.

Clay and stone tablets unearthed at Harappa, which were carbon-dated 3300–3200 BCE, contain trident-shaped and plant-like markings. The writing found on these artifacts is placed slightly earlier than the primitive writings of the Sumerians of Mesopotamia, dated 3100 BCE. These markings have similarities to what later became Indus Script.

The civilization's cities were noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, clusters of large non-residential buildings, and new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin

The site of the ancient city contains the ruins of a Bronze Age fortified city, which was part of the Indus Valley Civilization centered in Sindh and Punjab, and then the Cemetery H culture.

The chronology of Harappan civilization is as;

Ravi Aspect of the Hakra phase, 3,300 – 2,800 BCE; Kot Dijian (Early Harappan) phase, c. 2800 – 2600 BCE; Harappan Phase, 2600 – 1900 BCE; Transitional Phase, 1900 – 1800 BCE; Late Harappan Phase, 1800 – 1300 BCE.

The most exquisite and obscure artifacts unearthed to date are the small, square steatite (soapstone) seals engraved with human or animal motifs.

The Harappans used the same size bricks and standardized weights as were used in other Indus cities such as Mohenjo-Daro and Dholavira.

Meluhha – ancient Mesopotamian texts speak of trading with at least two seafaring civilizations - Magan and Meluhha - in the neighborhood of South Asia in the third millennium B.C.E.

MEHRGARH

Mehrgarh is a Neolithic site (dated 7,000 BCE to 2,500/2,000 BCE), which lies on the Kacchi Plain of Balochistan. Mehrgarh is located near the Bolan Pass, to the west of the Indus River valley and between the present-day Pakistani cities of Quetta, Kalat, and Sibi. The site was discovered in 1974 by an archaeological team directed by French archaeologists Jean-François Jarrige and Catherine Jarrige.

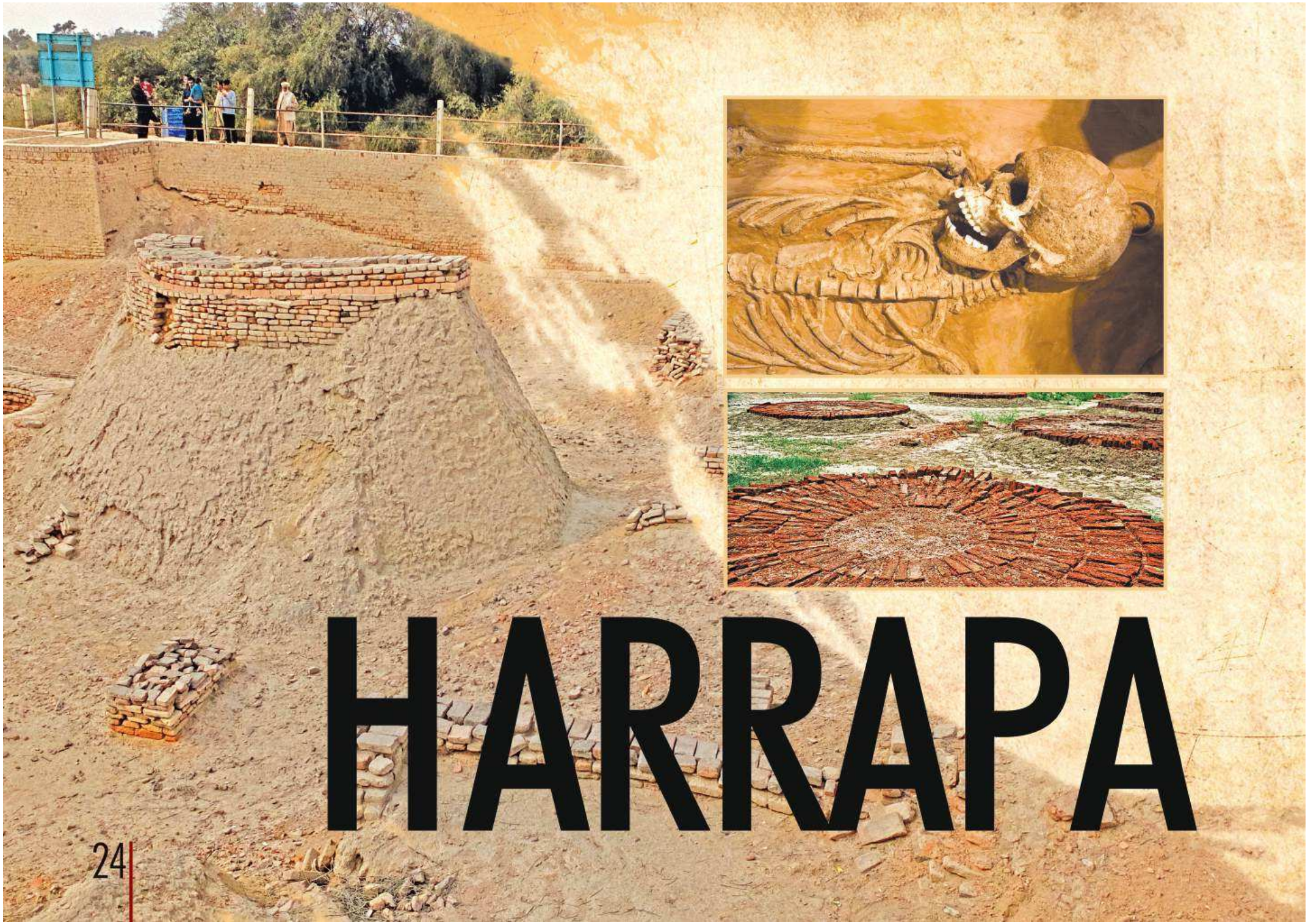
Archaeological material has been found in six mounds, and about 32,000 artifacts have been collected. The earliest settlement at Mehrgarh—in the northeast corner of the 495-acre (2.00 km2) site—was a small farming village dated between 7,000 BCE and 5,500 BCE.

Mehrgarh is one of the earliest sites with evidence of farming and herding in South Asia.

The oldest known example of the lost-wax technique comes from a 6,000-year-old wheel-shaped copper amulet found at Mehrgarh.

Mehrgarh is further divided into eight periods as follows;

- Mehrgarh Period I (pre-7000 BCE-5500 BCE)
- Mehrgarh Period II (5,500 BCE–4,800 BCE)
- Mehrgarh Period III (4,800 BCE–3,500 BCE)
- Mehrgarh Periods IV, V and VI (3,500 BCE-3,000 BCE)
- Mehrgarh Period VII (2,600 BCE–2,000 BCE)
- Mehrgarh Period VIII



HARRAPA

Harappa is an archaeological site in modern-day Punjab, Pakistan, about 24 kilometers (15 miles) west of Sahiwal. The site takes its name from a modern village located near the former course of the Ravi River which now runs 8 kilometers (5.0 miles) to the north. The current village of Harappa is less than 1 kilometer (0.62 miles) from the ancient site. Although modern Harappa has a legacy railway station from the British Raj period, it is a small crossroads town of 15,000 people today.

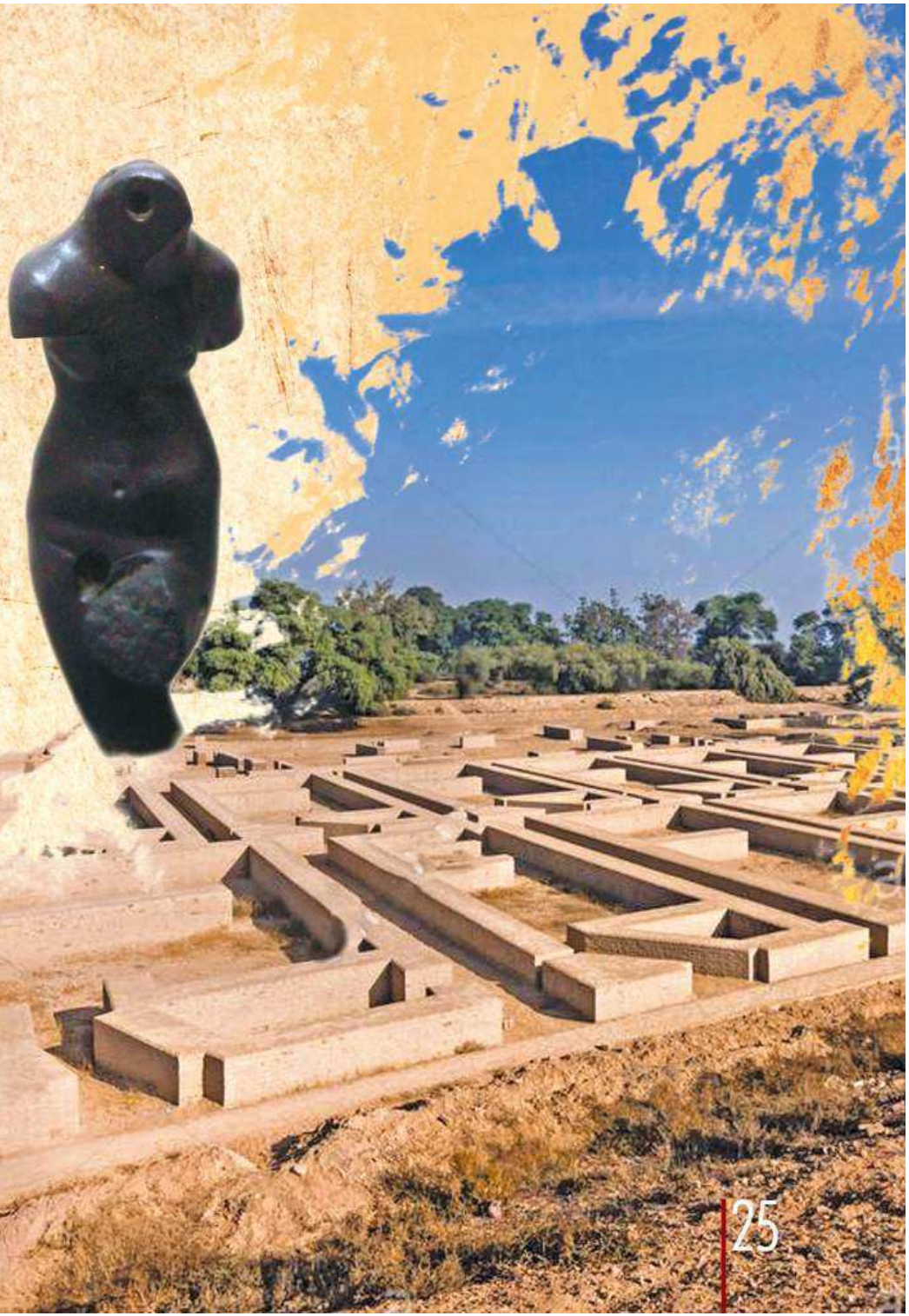
The site of the ancient city contains the ruins of a Bronze Age fortified city, which was part of the Indus Valley Civilization centered in Sindh and Punjab, and then the 'Cemetery H culture'. The city is believed to have had as many as 23,500 residents and occupied about 150 hectares (370 acres) with clay brick houses at its greatest extent during the Mature Harappan phase (2600 BCE – 1900 BCE), which is considered large for its time. Per archaeological convention of naming a previously unknown civilization by its first excavated site, the Indus Valley Civilization is also called the Harappan Civilization.

The city was rediscovered in the 1920s also after excavations at Mohenjo-Daro in Sindh near Larkana, and Harappa, in west Punjab south of Lahore. Several other sites stretching from the Himalayan foothills in east Punjab, India in the north, to Gujarat in the south and east, and to Pakistani Balochistan in the west have also been discovered and studied. Although the archaeological site at Harappa was damaged in 1857 when engineers constructing the Lahore-Multan railroad used brick from the Harappa ruins for track ballast, an abundance of artifacts have nevertheless been found. The bricks discovered were made of red sand, clay, stones and were baked at very high temperatures. As early as 1826 Harappa, located in west Punjab, attracted the attention of Daya Ram Sahni, who gets credit for preliminary excavations of Harappa. Because of reducing sea-levels, certain regions in the late Harappan period were abandoned.

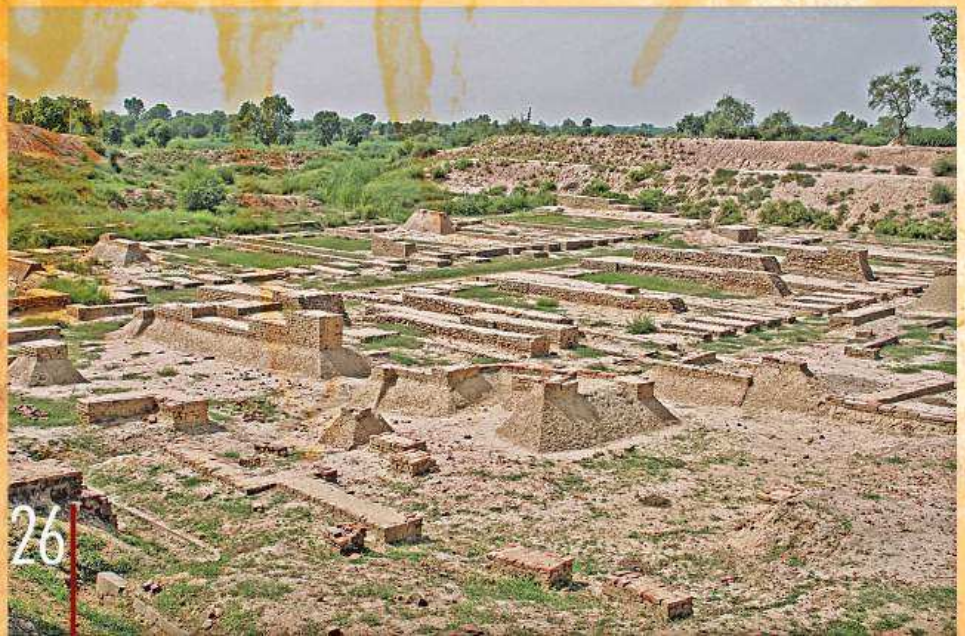
Clay and stone tablets unearthed at Harappa, which were carbon-dated 3300–3200 BCE, contain trident-shaped and plant-like markings. 'It is a big question as to if we can call what we have found true writing, but we have found symbols that have similarities to what became Indus script' said Dr. Richard Meadow of Harvard University, Director of the Harappa Archeological Research Project. This primitive writing is placed slightly earlier than the primitive writings of the Sumerians of Mesopotamia, dated 3100 BCE.

The Harappans traded with ancient Mesopotamia, especially Elam, among other areas. Cotton textiles and agricultural products were the primary trading objects. The Harappan merchants also had procurement colonies in Mesopotamia which also served as trading centers.

Towards the end, Harappan civilization lost features such as writing and hydraulic engineering. As a result, the Ganges Valley settlement gained prominence, and Ganges sites developed.



Kali Bangan



The Kalibangan, meaning 'black bangles' is a pre-historic site of Indus Valley Civilization and was first identified by Luigi Tessitorian – an Italian Indologist.

The site is located in Tehsil Pilibang□n, between Suratgarh and Hanumangarh in Hanumangarh District, Rajasthan, India 205 kilometers from Bikaner.

Traces of pre-Harappan culture have been found only at the lower levels of the western mound. According to archaeological evidence, the Indus Valley culture existed at the site from the proto-Harappan age (3500 BC – 2500 BCE) to the Harappan age (2500 BC – 1750 BCE). This earlier phase is labelled Kalibangan-I (KLB-I) or Period-I. The similarity of pottery relates Kalibangan-I with the Sothi culture because a lot of this pottery was later discovered at Sothi village in North-Western India.

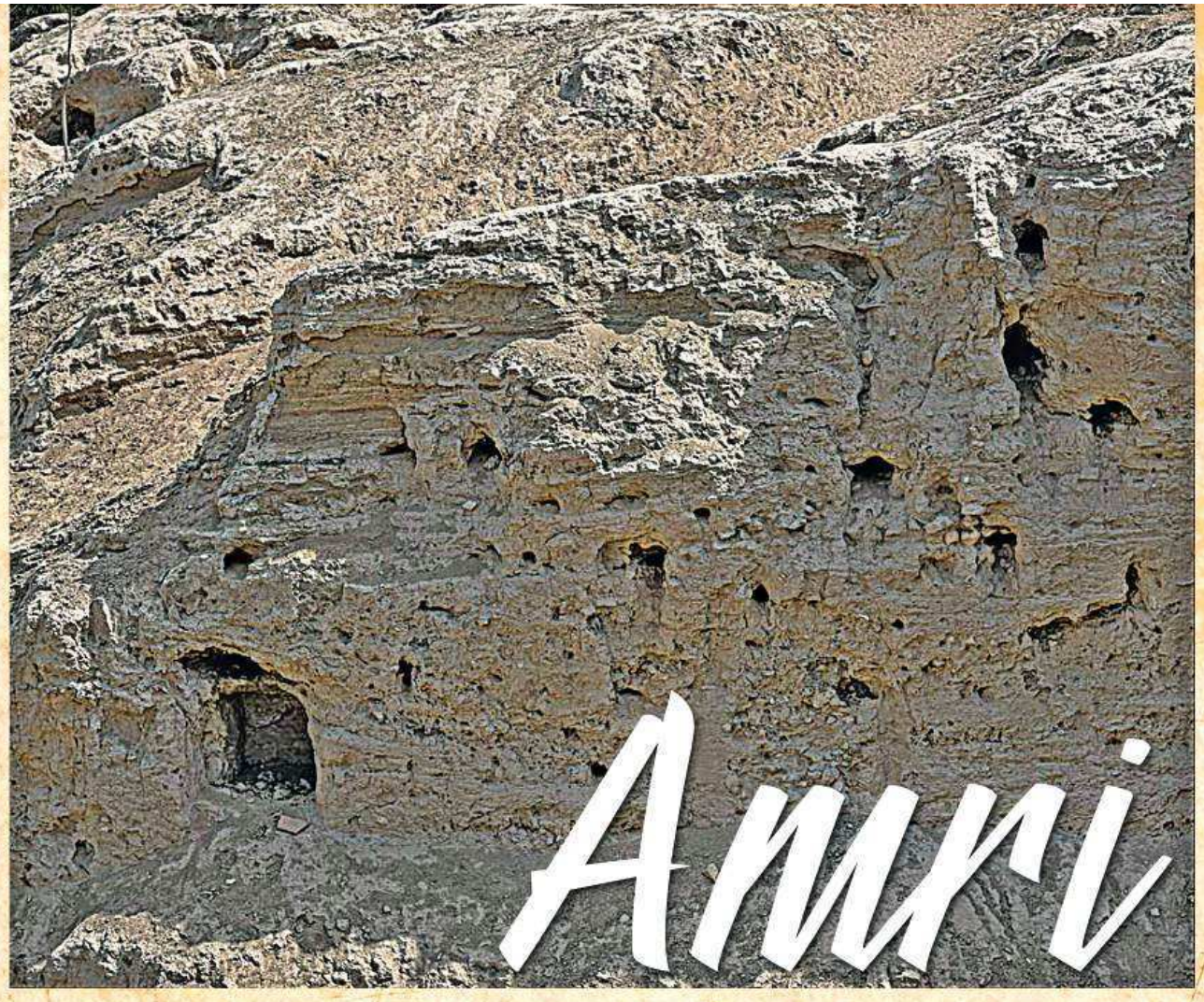
In this phase, the settlement was fortified, using dried mud bricks, from the beginning of the occupation. This fort had been built twice in different periods. Earlier, the fort wall had a thickness of 1.9 meters, which was raised to 3.7–4.1 meters during reconstruction in this phase. The brick size was 20 × 20 × 10 cm in both construction-phases. The citadel mound (smaller mound) is a parallelogram about 130 meters on the east-west axis and 260 meters on the north-south. Town planning was like that of Mohenjo-Daro or Harappa. The direction of houses and brick sizes was markedly different from that used in the Harappan phase (KLB-II).

The distinguishing mark of this early phase is pottery, characterized by six fabrics labelled A, B, C, D, E, and F, which were later identified also at Sothi in North--Western India.

Fabrics A, B, and D can be clubbed together. They are red painted. Fabric-A is carelessly potted despite use of the potter's wheel. It contains designs in light--black, often decorated with white lines. Lines, semicircles, grids, insects, flowers, leaves, trees, and squares were favorite motifs. Fabric-B shows marked improvement in finishing, but the lower half was deliberately roughened. Flowers, animals were painted in black on red background.

Fabric-D contained designs of slanted lines or semicircles in some, while most pots were plain. But Fabric-C pottery was thicker and stronger. Fabric-C was distinguished by violet tinge and fine polish, with designs in black; it is the best proto--Harappan pottery in finishing. Fabric-E was light-colored and Fabric-F was grey.

Among the other finds of this Period are: small blades of chalcedony and agate, sometimes serrated or backed; beads of steatite, shell, carnelian, terracotta, and copper; bangles of copper, shell, and terracotta; terracotta objects like a toy-cart, wheel, and a broken bull; quem with mullers, a bone point, and copper celts, including an unusual axe, etc. Toy carts suggest carts were used for transportation in the early phase of Kalibangan.



Amri

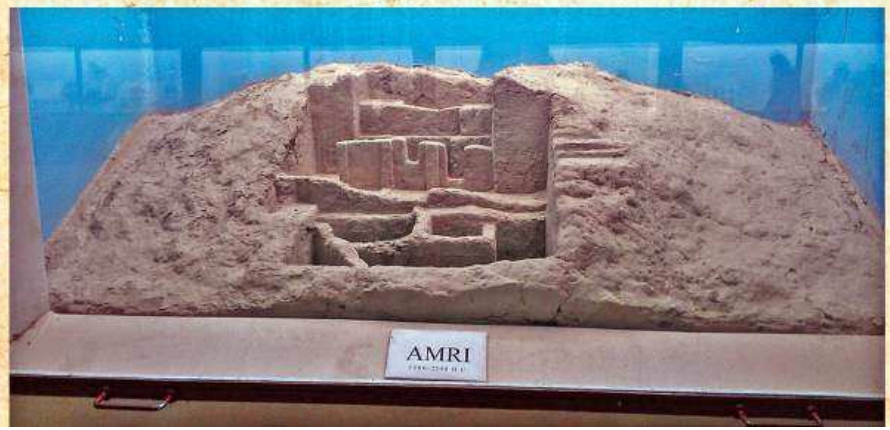
Amri is an ancient settlement in modern-day Sindh, Pakistan, that goes back to 3600 BCE. The site is located south of Mohenjo-Daro on Hyderabad-Dadu Road more than 100 kilometers north of Hyderabad, Pakistan.

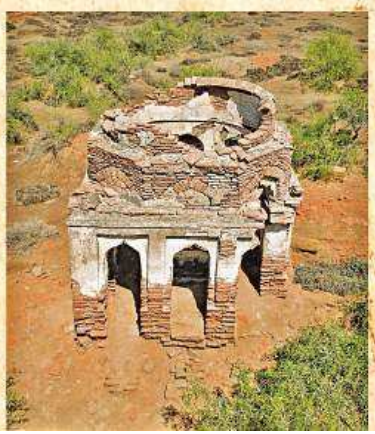
The earliest phase was a fortified town that flourished from 3600 to 3300 BC, and belonged to the Pre-Harappan stage of the Indus Valley Civilization. Amri is dated after Rehman Dheri. The pottery discovered here is sometimes collectively described as 'Amri-Nal ware'.

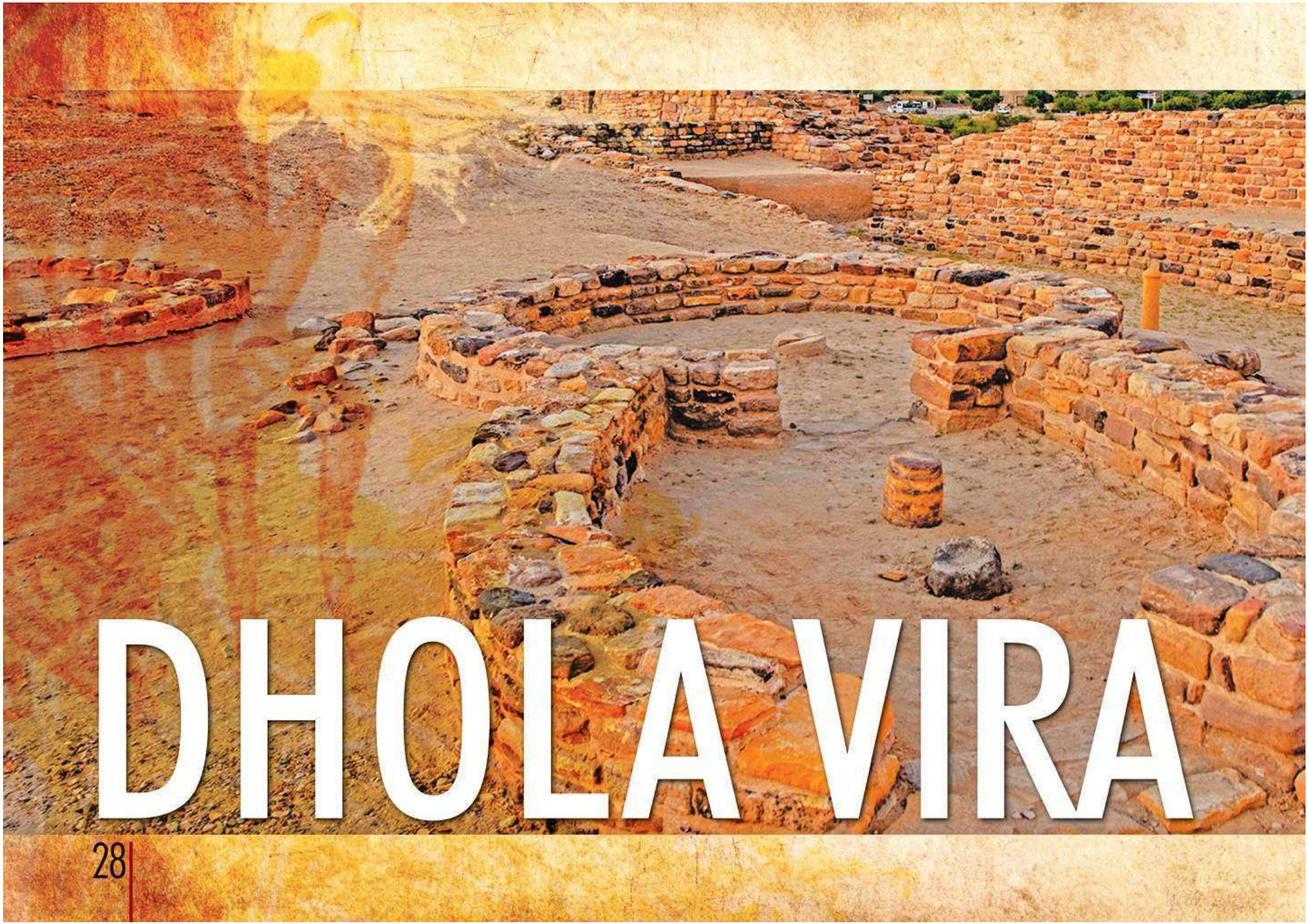
Like other Pre Harappa towns, no writings were found at this site. Evidence indicates widespread fire at the town around 2500 BCE.

Amri Phase pottery is a red-buff ware, mainly hand-made, and includes such vessel forms as angular-walled and hemispherical bowls, dish-on-stand (rare), and most commonly S-shaped jars. Black, brown and red paints were applied to the vessel's surface or to a cream or buff slip or wash in monochrome or bichrome schemes.

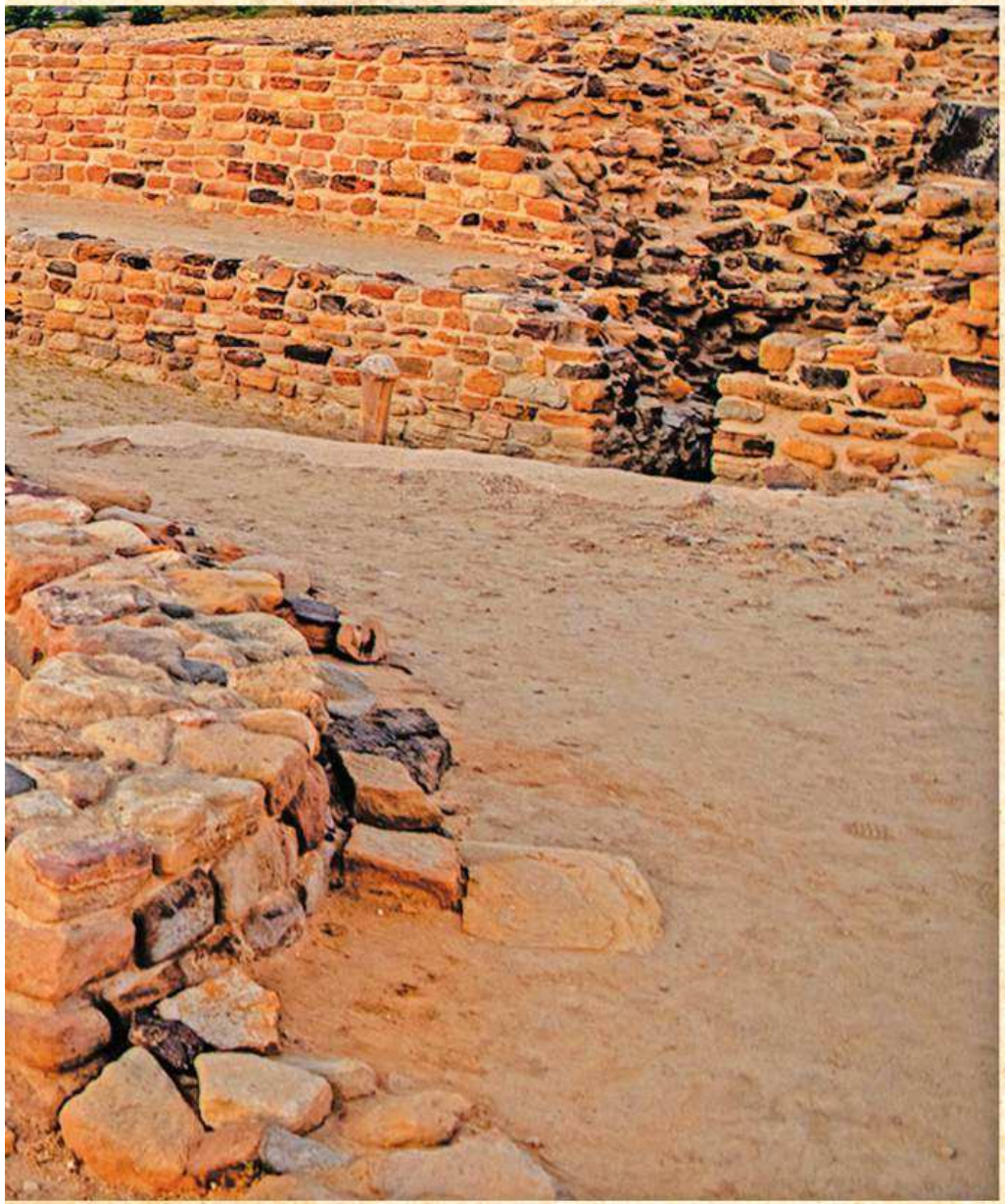
Stone tools are similar to other phases except that there was an emphasis on geometric microliths. Only the following additional type of objects have been identified: carnelian beads (rare), shell bangles, bone points and bangles, a steatite rod, and a copper blade. Certainly, ceramic craft specialists were present, but it is difficult now to establish certainly other types of full- or part-time specialists.

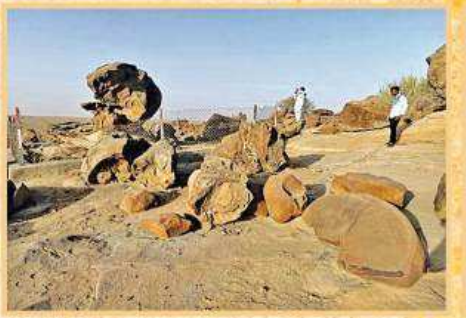






DHOLAVIRA





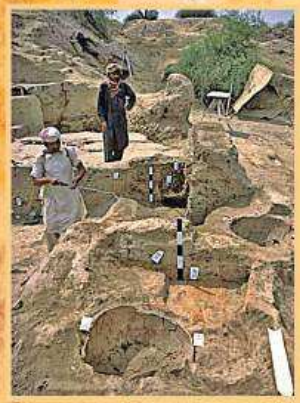
Dholavira is an archaeological site at Khadirbet in Bhachau Taluka of Kutch District, in the state of Gujarat in western India, which has taken its name from a modern-day village 1 kilometer (0.62 miles) south of it.

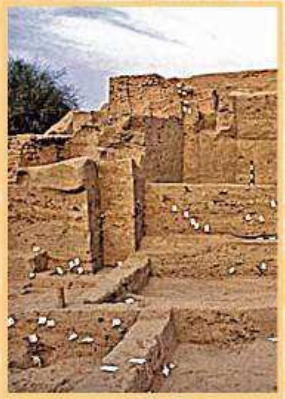
Also known locally as Kotada timba, the site contains ruins of an ancient Indus Valley Civilization/Harappan city. The site was thought to be occupied from 2650 BCE, declining slowly after about 2100 BCE, and that it was briefly abandoned then reoccupied until c.1450 BCE, however recent research suggests the beginning of occupation around 3500 BCE (pre-Harappan) and continuity until around 1800 BCE (early part of Late Harappan period).

The site was discovered in 1967-68 by J. P. Joshi, of the Archaeological Survey of India (ASI), and is the fifth largest of eight major Harappan sites.

One of the unique features of Dholavira is the sophisticated water conservation system of channels and reservoirs, the earliest found anywhere in the world, built completely of stone. The city had massive reservoirs, three of which are exposed. They were used for storing fresh water brought by rains or to store water diverted from two nearby rivulets.

KOT DIGI





The ancient site of Kot Diji was the forerunner of the Indus Civilization. The occupation of this site is attested already at 3300 BCE. The remains consist of two parts; the citadel area on high ground (about 12 m), and the outer area. The Pakistan Department of Archaeology excavated at Kot Diji in 1955 and 1957.

It is located about 24 kilometres south of Khairpur in the province of Sindh, Pakistan, it is on the east bank of the Indus opposite Mohenjo-Daro. The site is situated at the foot of the Rohri Hills where a fort (Kot Diji Fort) was built around 1790 by the Talpur.

At the earliest layer, Kot Diji I (2605 BC), copper and bronze were not used. The houses and fortifications were made from unbaked mud-bricks. Lithic material, such as leaf-shaped chert arrowheads, shows parallels with Mundigak layers II-IV. The pottery seems to anticipate Harappan Ware. Later, bronze was used, but only for personal ornaments. Also, the use of the potter's wheel was already in evidence.

Pottery found from this site has designs with horizontal and wavy lines, or loops and simple triangular patterns. Other objects found are pots, pans, storage jars, toy carts, balls, bangles, beads, terra-cotta figurines of mother goddess and animals, bronze arrowheads, and well-fashioned stone implements. A particularly interesting find at Kot Diji is a toy cart, which shows that the potter's wheel permitted the use of wheels for bullock carts.

The site reflects a clear transition from the earlier Ravi pottery to what is commonly referred to as Kot Diji pottery. Red slip and black painted designs replaced polychrome decorations of the Ravi Phase. Then, there was a gradual transformation into what is commonly referred to as Harappa Phase pottery.

Early Indus script may have appeared at Kot Diji on pottery and a sealing. The use of inscribed seals and the standardization of weights may have occurred during the Kot Diji period.

Late Kot-Diji type pots were found as far as Burzahom in Jammu and Kashmir.

There are obvious signs of extensive burns over the entire the site, including both the lower habitation area and the high mound (the fortified town), which were also observed at other Early Harappan sites. The cause of the disruptions and/or abandonment of these sites toward the end of the Early Harappan phase remains unexplained.

MUNDIGAK

Mundigak is an archaeological site in Kandahar province in Afghanistan. During the Bronze Age, it was a center of the Helmand culture. It is situated approximately 55 kilometers (34 miles) northwest of Kandahar near Sh□h Maqs□d, on the upper drainage of the Kushk-i Nakhud River.

Mundigak was a large prehistoric town with an important cultural sequence from the 5th–2nd millennia BCE.

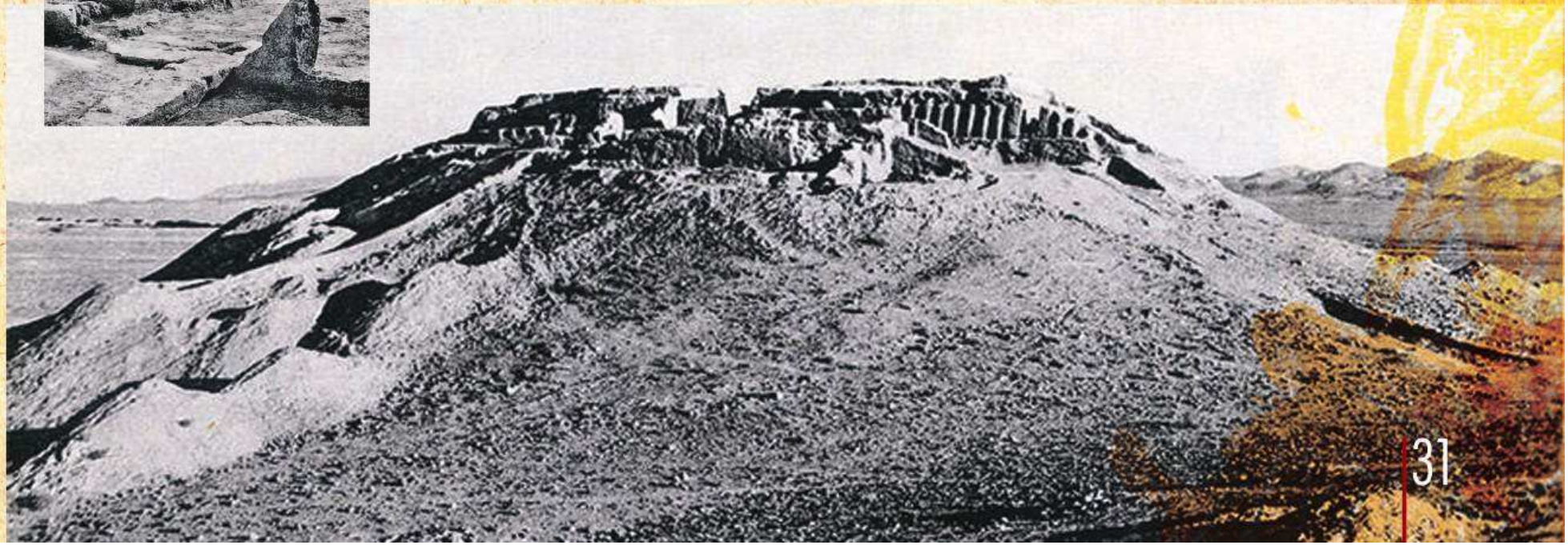
Pottery and other artifacts of the later 3rd millennium BCE, when this became a major urban center, indicate interaction with Turkmenistan, Baluchistan, and the Early Harappan Indus region.

Mundigak flourished during the culture of Helmand Basin (Seistan), also known as Helmand culture (Helmand Province).

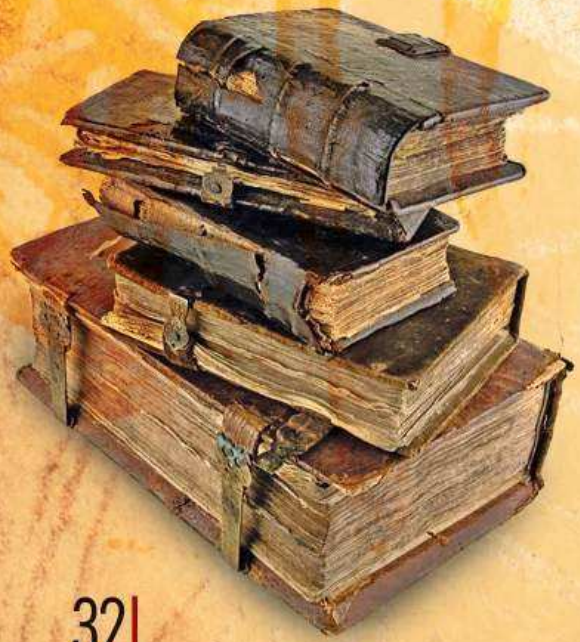
With an area of 21 hectares (52 acres), this was the second-largest center of Helmand Culture, the first being Shahr-i-Sokhta which was as large as 150 acres (60 hectares), by 2400 BCE.

Mundigak has some material related to the Indus Valley Civilization. This material consists in part of ceramic figurines of snakes and humped bulls, and other items, similar to those found at other Indus Valley sites.

Pottery found at Mundigak had several similarities with such material found at Kot Diji. This material shows up at the earliest layer of Kot Diji.



SINDH IN ANCIENT MANUSCRIPTS



Literary evidence from the Vedic period suggests a transition from early small janas, or tribes, to many janapadas (territorial civilizations) and gana-samgha societies. The gana-samgha societies are loosely translated to being oligarchies or republics. Many Janapadas were mentioned from Vedic texts and are confirmed by Ancient Greek historical sources. Most of the Janapadas that had exerted large territorial influence, or mahajanapadas, had been raised in the Indo-Gangetic Plain except Gandhara in what is now northern Pakistan's Khyber Pakhtunkhwa province and eastern Afghanistan. There was a large level of contact between all the janapadas, with descriptions being given of trading caravans, movement of students from universities, and itineraries of princes.

गुरुर्ब्रह्मा गुरुर्विष्णुः
गुरुर्देवो महेश्वरः।
गुरुःसाक्षात् परं ब्रह्म
तस्मै श्री गुरवेनमः।।

Veds

IN THE BEGINNING, was the word. The first recorded word was Veda. And the Veda is just ecstatic about the Sindhu, the cradle of Indian civilization.

``Sindhu in might surpasses all the streams that flow.... His roar is lifted up to heaven above the earth; he puts forth endless vigour with a flash of light .... Even as cows with milk rush to their calves, so other rivers roar into the Sindhu. As a warrior- king leads other warriors, so does Sindhu lead other rivers.... Rich in good steeds is Sindhu, rich in gold, nobly fashioned, rich in ample wealth."

Sindhu is too alive and too divine to be ``it"; and so Sindhu is ``he"!

When the Vedic seer invokes heaven and earth, he also invokes the Sindhu. The Veda refers to the Ganga only twice, but it makes as many as thirty references to the Sindhu.

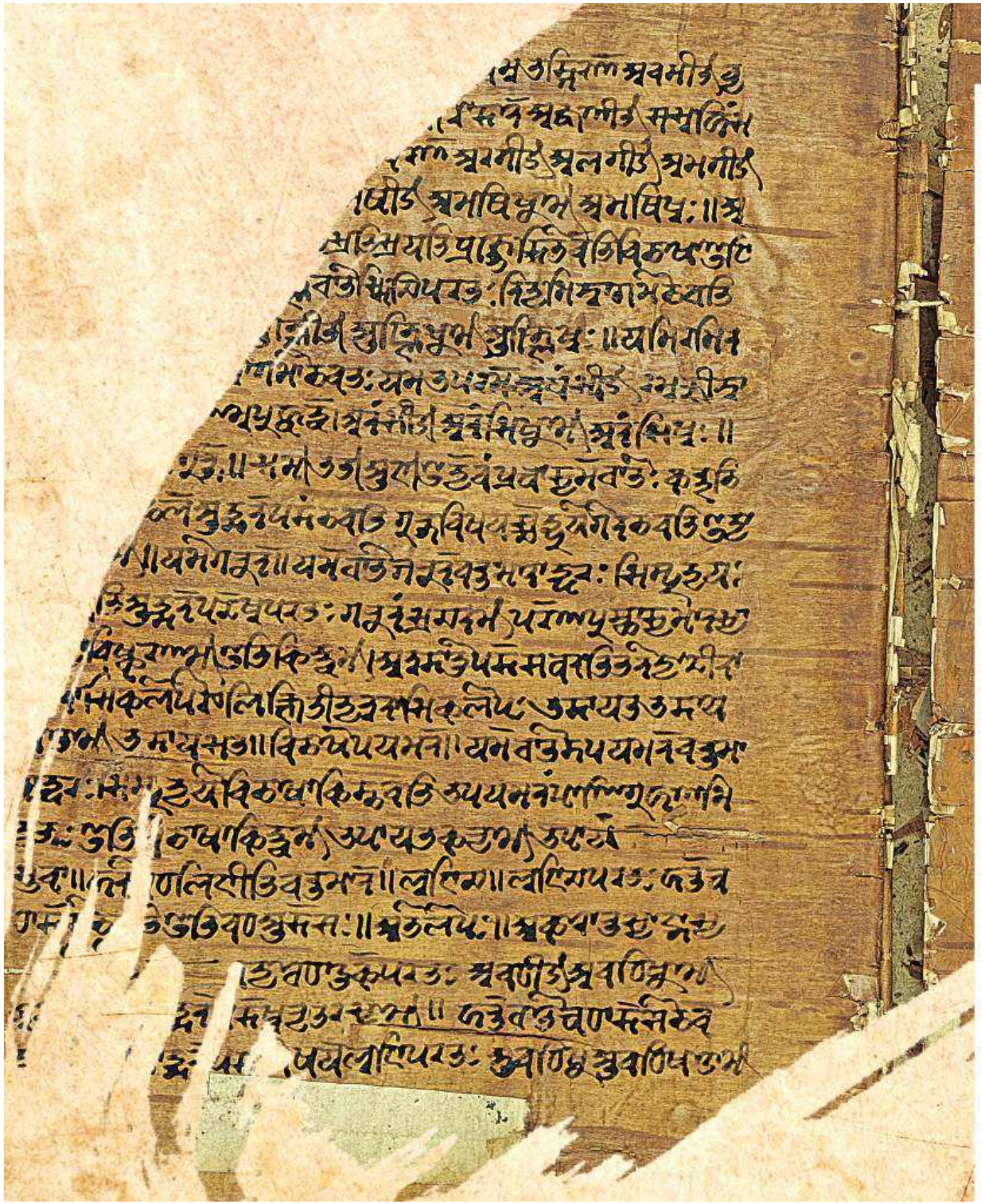
This is the Great Sindhu that gave Sindh --- and Hind! --- its name. It is the oldest name in Indian history --- and in Indian geography. When Shiva carried the immolated body of his divine consort Sati over all the land, her skull-top with its Hingula (Sindhur) fell at what has been Hinglaj ever since. It is near Karachi on the Sindh--Baluchistan border. To this holy spot --- sanctified by the visit of Rama, Sita, and Lakshmana --- went the great Sindhi Sufi poet-saint Shah Abdul Latif in the company of yogis. As long as East and West Pakistan were one state, a major attraction to the Bangladesh Hindus visiting the west wing was, Hinglaj.

Mahabharta

Mahabharata is one of the two major Sanskrit epics of ancient India, the other being the Ramayana. It is the longest epic poem known and has been described as 'the longest poem ever written'.

Sindhu was a kingdom of ancient India mentioned in the epic Mahabharata and the Harivamsa Purana. It stretched along the banks of river Sindhu (Indus) in ancient India, in modern Pakistan. It is often mentioned alongside the Sauvira Kingdom.

It is believed that the Sindhu kingdom was founded by Vrsadarbh, one of the sons of Sivi. According to the Glimpses of Ancient Sindh, authored by Mirchandani, its capital was known as Vrsadarbh-pura, and Tulsianis, later known as Sindhu, was located at or near the location of the present town of Mithankot (in southern Punjab). The inhabitants of the kingdoms were called Sindhus or Saindhavas. 'Sindhu' literally means 'river' and 'sea'. According to the epic Mahabharata, Jayadratha (the husband of Duryodhana's sister) was the king of Sindhus, Sauviras, and Sivis.



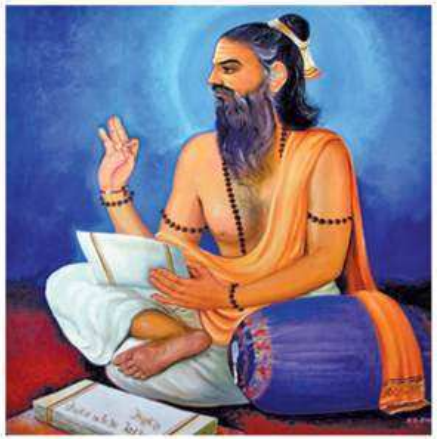
Astadhyaya

The Ashtadhyayi is one of the oldest linguistic and grammar text and of Sanskrit surviving in its entirety, and Panini refers to older texts and authors such as the Unadisutra, Dhatupatha, and Ganapatha some of which have only survived in part. It complements the Vedic ancillary sciences such as the Niruktas, Nighantus, and Shiksha. Regarded as extremely compact without sacrificing completeness, it would become the model for later specialist technical texts or sutras.

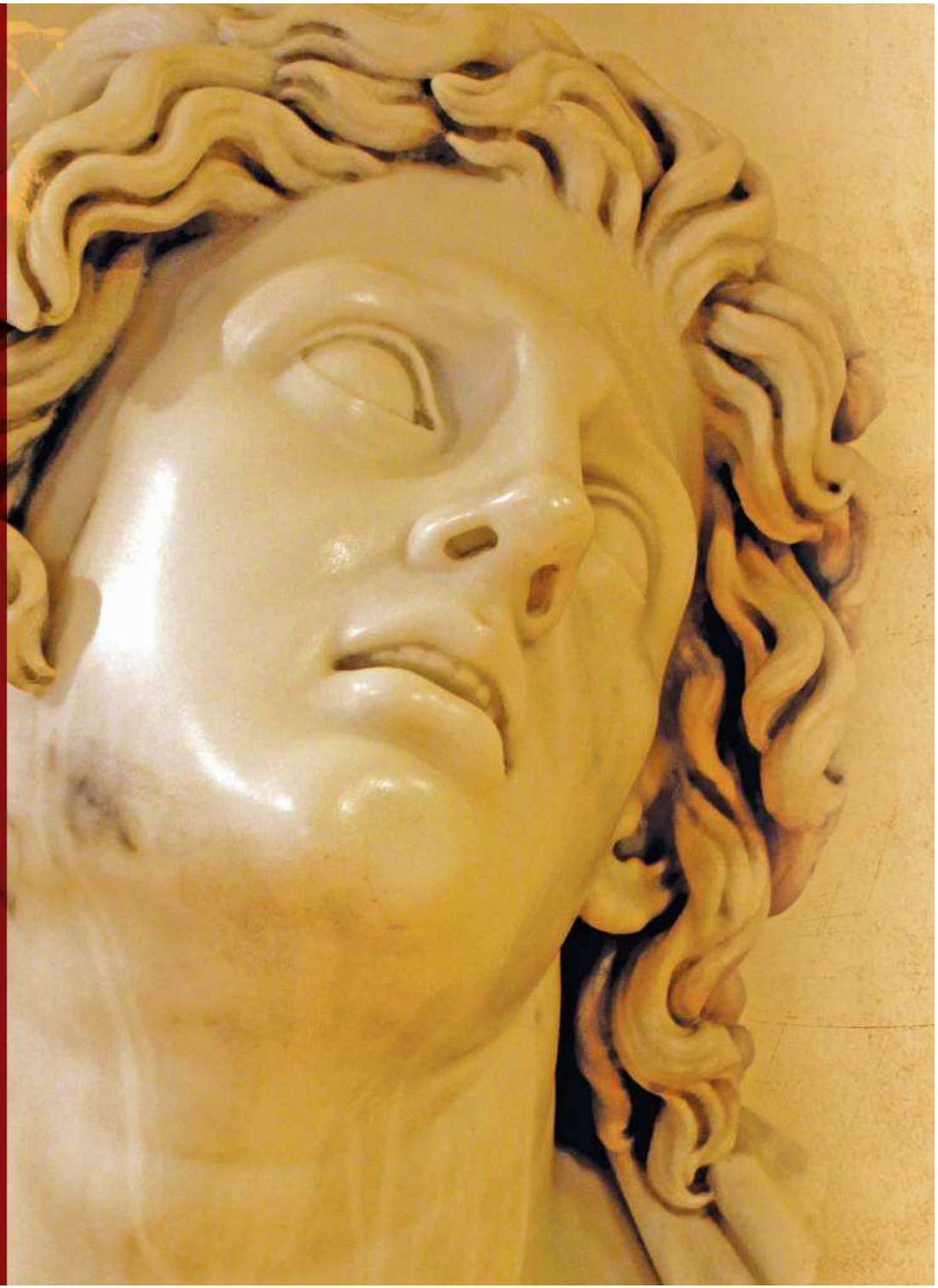
The Astadhyayi is the central part of Panini's grammar and by far the most complex. Panini was an ancient Sanskrit philologist, grammarian, and a revered scholar in ancient India.

The Astaazdhyayi consists of 3,959 sutras or 'aphoristic threads' in eight chapters, which are each subdivided into four sections or padas (padah).

According to Hartmut Scharfe, Panini lived in Gandhara close to the borders of the Achaemenid Empire, and Gandhara was then an Achaemenian satrapy following the Achaemenid conquest of the Indus Valley.



SINDH
WHERE ALEXANDER TASTED HIS FIRST DEFEAT



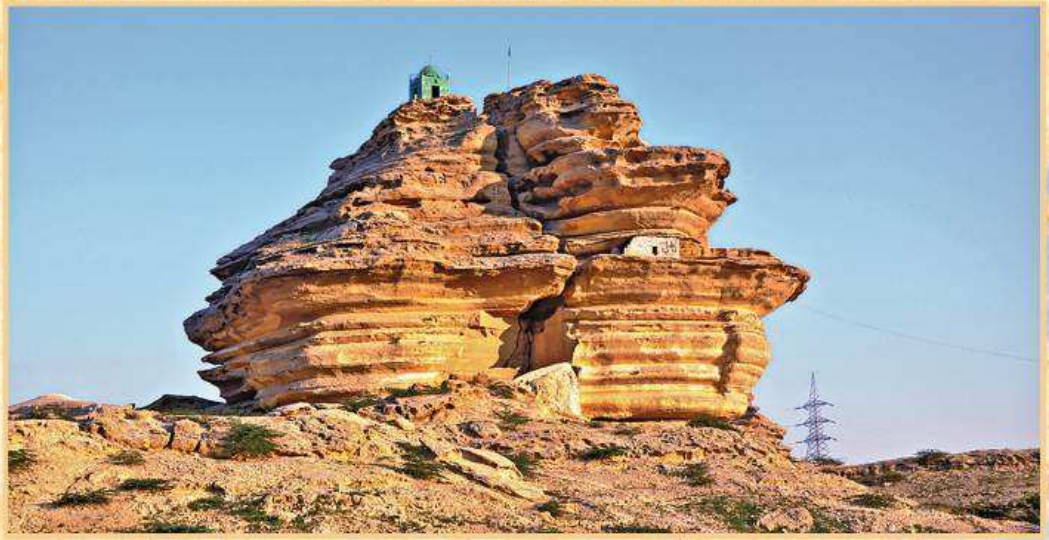
One of the greatest warriors of all times, Alexander the Great, had a tryst with Sindh, where his initial luck turned sour and his army received its first--ever mauling. If historical records are to be believed, Alexander had a modus operandi set to vanquish the reigning rulers in Sindh and India.
His entry into Sindh wasn't difficult and his army ravaged through the neighboring territories, setting their foot on Sindh.
Unfazed by all the resistance he continued with his conquest, and the Greek monarch marched across the territories of Sindh vanquishing all rulers and capturing almost every town. His army also reached the place where Karachi stands today and called it Sikander-jo-Bihist (Alexander's heaven). But his army's honeymoon in Sindh was about to come to an end.

Alexander mistook River Indus as the source of the river Nile. With great fanfare, his army sailed down the Indus in hopes of reaching Egypt.
He split his army into two – one half led by himself to go by lower Sindh and coastal Baluchistan to Iran, while the other half led by Nearchus, to proceed by sea. The army travelling by the land route was struck by severing paucity of water. Of the 40,000 Greeks who had started by land from Sindh, only 15,000 reached Iran.

Sikandari Bahisht

The area of Karachi was known to the ancient Greeks by the name of 'Krokola', the place where Alexander the Great camped to prepare a fleet for Babylonia after his campaign in the Indus valley; 'Morontobara' island (ancient Manora island near Karachi harbour), from where Alexander's admiral Nearchus set sail; and Barbarikon, a port of the Indo--Greek Bactrian kingdom.
During his presence in Sindh, Alexander camped in Karachi's 'Malir District'. The area was once famous for its fruit and vegetable farms and is also known as 'Sikandari Bahisht' due to its connection with Alexander the Great.

ARORCITY THAT SERVES AS CAPITAL FOR A MILLENNIUM



Aror is also known as Alore, Alwar and Arorkot is the medieval name of the city of Rohri (in Sindh, modern Pakistan). Aror once served as the capital of Sindh for at least one thousand years.

As Roruka, capital of the Sauvira Kingdom, it is mentioned as an important trading center in early Buddhist literature. Little is known about the city's history before the Arab invasion in the 8th century CE. Aror was the capital of the Ror Dynasty, which was followed by Rai Dynasty and then the Brahman Dynasty that once ruled northern Sindh.

Aror is the ancestral town of the Arora Community.

Most of Aror's ruins have been lost, though some arches of a mosque built shortly after the 8th-century Arab invasion remain standing. The Kalka Cave Temple, a Hindu temple dedicated to Kalkaan Devi still exists near the ruins, and are still used. The Chattan Shah ji Takri shrine is built atop a high rock outside the city and is traditionally believed to be a companion of Hazrat Ali (A.S), cousin of the Prophet Muhammad (PBUH).

Aror, which had remained the capital of Sindh for more than a thousand years, was the richest place in the whole of the sub-continent at that time. The rulers of this place, the Sodha Rajputs put up a valiant fight but couldn't hold back against the strong army of Alexander. After defeating the Rajputs, the Greek army went about on a killing spree, massacring all inhabitants and leaving the city in ruins.

However it was destroyed by a powerful earthquake in 962 AD and it is believed that the same earthquake changed the course of the Indus, shifting the fortunes of the area once and for all.

Muslims in Sindh

Advent of Mohammad Bin Qasim

Muhammad Bin Qasim a close relative of Hajjaj Bin Yousuf, because of the influence of Hajjaj, the young Muhammad Bin Qasim was appointed the governor of Persia. He was tasked to neutralize the threat posed to Arab traders who were continuously being raided and looted by pirates who were based in Kutch, Debal, and Kathiawar.

The army which departed from Shiraz under Muhammad consisted of 6,000 Syrian cavalry and detachments of mawali (sing. mawla; non-Arab, Muslim freedmen) from Iraq.

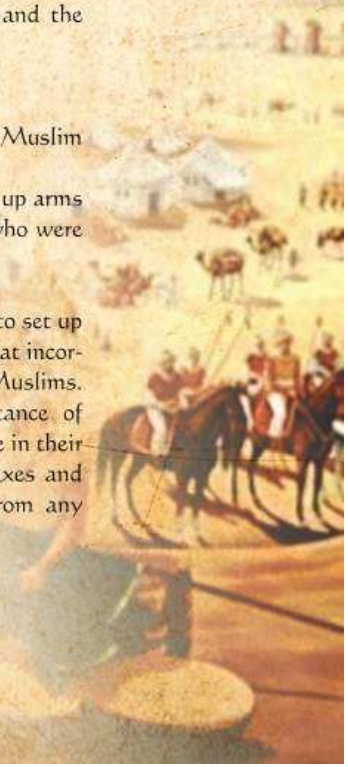
The conquest of towns was accomplished with relative ease; however, Dahir's armies being prepared on the other side of the Indus had not yet been confronted. In preparation to meet them, Muhammad returned to Nerun to resupply and receive reinforcements sent by al-Hajjaj. Camped on the east bank of the Indus, Muhammad sent emissaries and bargained with the river Jats and boatmen. Upon securing the aid of Mokah Basayah, "the King of the island of Bet", Muhammad crossed over the river where he was joined by the forces of the Thakore of Bhatta and the western Jats.

After the conquest, Muhammad bin Qasim's task was to set up an administrative structure for a stable Muslim state that incorporated a newly conquered alien land, inhabited by non-Muslims.

Primary factors behind Muhammad Bin Qasim's victory;

- Superior military equipment; such as siege engines and the Mongol bow.
- Troop discipline and leadership.
- The concept of Jihad as a morale booster.
- Religion; the widespread belief in the prophecy of Muslim success.
- The Samanis being persuaded to submit and not take up arms because the majority of the population was Buddhist who were dissatisfied with their rulers, who were Hindu.
- Defections from among Dahirs chiefs and nobles.

After the conquest, Muhammad bin Qasim's task was to set up an administrative structure for a stable Muslim state that incorporated a newly conquered alien land, inhabited by non-Muslims. He adopted a conciliatory policy, asking for acceptance of Muslim rule by the natives in return for non-interference in their religious practice, so long as the natives paid their taxes and tribute. In return, the state protected non-Muslim from any foreign attacks and enemies.



Pirates of the coast of Debal

During Al-Hajjaj ibn Yusuf's governorship of Iraq, the Meds of Debal in one of their raids kidnapped Muslim women travelling from Sri Lanka to Arabia. Furthermore, some Arabs were imprisoned later on by Governor Debal Partaab Raye. A letter written by an Arab girl named Nahed who escaped from the prison of Partab Raye asked Hajjaj Bin Yusuf for help, though the event was not supported by the historical records and it is said that the campaign for the conquest of Sindh was made for the rebellions of Arab Caliphate, who killed the governor of Makran and were enjoying asylum in the court of Dahir. However, Hajjaj wrote a letter and asked Dahir for the release of prisoners and compensation, the latter refused on the ground that he had no control over those.

In response, Hajjaj ibn Yusuf tasked Muhammad Bin Qasim to neutralize the nuisance caused by these pirates which were followed by Muhammad Bin Qasim's infamous campaign in Sindh which ended with the successful conquest of the region by Muslims.

Chachnama – the original historical account of the time narrated the victory of Mohammad bin Qasim in detail and describe how the Muslim army marched and conquest the kingdom of Dahir.

FALL OF DEBAL

In 712 CE, Muhammad Bin Qasim attacked, on orders of Al-Hajjaj, freed the earlier captives and prisoners from the previous (failed) campaign. Other than this instance, the policy was generally one of enlisting and co-opting support from defectors and defeated lords and forces. The first town assaulted in Muhammad's Sindh campaign was Debal and upon the orders of al-Hajjaj, he exacted retribution on Debal by giving no quarter to its residents or priests and destroying its great temple.

FALL OF AROR

In 712 CE, Aror was captured by the army of Muslim general Muhammad bin Qasim. The city was the capital of Raja Dahir – who was defeated by Bin Qasim's forces.

Arab historians recorded the city's name as Al-rur, Al-ruhr, and Al Ror. In 962 CE it was hit by a massive earthquake that changed the course of the Indus River and ruined the town's mud-brick building, thereby setting into play the city's decline, and eventual re-settlement at Rohri, along the modern--day shores of the Indus.

Administrative reforms of Bin Qasim

After the conquest, Muhammad bin Qasim's task was to set up an administrative structure for a stable Muslim state that incorporated a newly conquered alien land, inhabited by non-Muslims. He adopted a conciliatory policy, asking for acceptance of Muslim rule by the natives in return for non-interference in their religious practice, so long as the natives paid their taxes and tribute. In return, the state protected non-Muslim from any foreign attacks and enemies. He established Islamic Sharia law over the people of the region; however, Hindus were allowed to rule their villages and settle their disputes according to their own laws, and traditional hierarchical institutions, including the village headmen (rais) and chieftains (dihqans) were maintained. A Muslim officer called an amil was stationed with a troop of cavalry to manage each town on a hereditary basis.

Everywhere taxes (maal) and tribute (kharaj) were settled and hostages were taken — occasionally this also meant the custodians of temples. Non-Muslim natives were excused from military service and payment of the religiously mandated tax system levied upon Muslims called Zakat, the tax system levied upon them instead was the jizya - a progressive tax, being heavier on the upper classes and light for the poor. Besides, three percent of government revenue was allocated to the Brahmins.

The preference of the collection of jizya over the conversion to Islam is a major economic motivator. Hindus and Buddhists who were classified as Dhimmis had to pay mandatory Jizya. Meanwhile, preferential treatment was given to a small number of people who were converted to Islam by 'exempting them from Jizya in lieu of paying the Zakat'.

A religious Islamic office, 'Sadru-l-Islam al affal', was created to oversee the secular governors. The native hereditary elites were reappointed with the title of rana. According to Yohanan Friedmann, Qasim declared that the Brahmins of Brahmanabad were good people.

During his administration, Hindus and Buddhists were inducted into the administration as trusted advisors and governors. A Hindu, Kaksa, was at one point the second most important member of his administration. Dahir's prime minister and various chieftains were also incorporated into the administration.

SINDH
under Ancient Dynasties

Achaemenid Empire
(550-330 BCE)

Achaemenid empire also called the First Persian Empire, was an ancient Iranian empire based in Western Asia founded by Cyrus the Great. Ranging at its greatest extent from the Balkans and Eastern Europe proper in the west to the Indus Valley in the east, it was larger than any previous empire in history, spanning 5.5 million square kilometers (2.1 million square miles).

It is notable for its successful model of a centralized, bureaucratic administration (through satraps under the King of Kings), for its multicultural policy, for building infrastructures such as road systems and a postal system, the use of an official language across its territories, and the development of civil services and a large professional army. The empire's successes inspired similar systems in later empires.

The Achaemenid Empire was created by nomadic Persians. The Persians were an Iranian people who arrived in what is today Iran 1000 BCE and settled a region including north-western Iran, the Zagros Mountains, and Persis alongside the native Elamites. For several

centuries, they fell under the domination of the Neo-Assyrian Empire (911–609 BCE), based in northern Mesopotamia. The Persians were originally nomadic pastoralists in the western Iranian Plateau. The Achaemenid Empire was not the first Iranian empire, as the Medes, another group of Iranian peoples, established a short-lived empire and played a major role in the overthrow of the Assyrians.

The Achaemenid Empire left a lasting impression on the heritage and cultural identity of Asia, Europe, and the Middle East, and influenced the development and structure of future empires. The Greeks, and later on the Romans, adopted the best features of the Persian method of governing an empire. The Persian model of governance was particularly formative in the expansion and maintenance of the Abbasid Caliphate, whose rule is widely considered the period of the 'Islamic Golden Age'.

Achaemenid empire may have controlled parts of present-day Sindh as part of the province of Hindush. The territory may have corresponded to the area covering the lower and central Indus basin (present-day Sindh and the southern Punjab regions of Pakistan). To the north of Hindush was Gand□ra (spelled as Gand□ra by the Achaemenids). These areas remained under Persian control until the invasion by Alexander.

Alternatively, some authors consider that Hindush may have been located in the Punjab area.

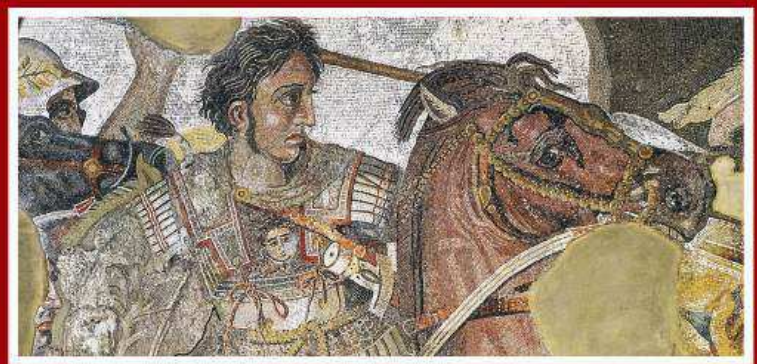
Alexander the Great

Seleucus I Nicator was a Greek general and one of the Diadochi, the rival generals, relatives, and friends of Alexander the Great who fought for control over his empire after his death. Having previously served as an infantry general under Alexander the Great, he eventually assumed the title of 'Basileus' and established the Seleucid Empire over the bulk of the territory which Alexander had conquered in Asia.

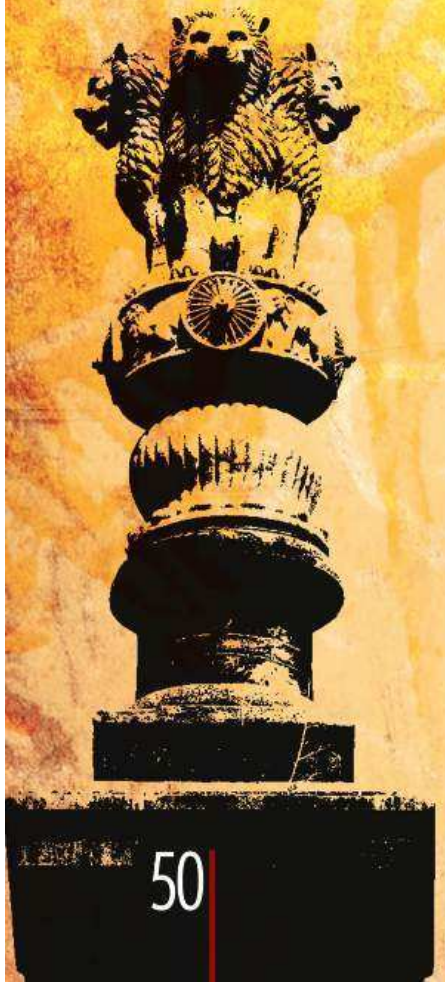
Seleucus turned his attention once again eastward. In the year 305 BCE, Seleucus I Nicator went to India and apparently occupied territory as far as the Indus, and eventually waged war with the Maurya Emperor Chandragupta Maurya. Only a few sources mention his activities in India. Chandragupta (known in Greek sources as Sandrokottos), a founder of the Mauryan empire, had conquered the Indus valley and several other parts of the easternmost regions of Alexander's empire. Seleucus began a campaign against Chandragupta and crossed the Indus.

Seleucus' Indian campaign was, however, a failure. It is unknown what exactly happened. Perhaps Chandragupta defeated Seleucus in battle. No sources mention this, however. But as most western historians note, Seleucus appears to have fared poorly as he did not achieve his aims.

The two leaders ultimately reached an agreement, and through a treaty sealed in 305 BCE Seleucus ceded a considerable amount of territory to Chandragupta in exchange for 500 war elephants, which were to play a key role in the forthcoming battles, particularly at Ipsus. The Maurya king might have married the daughter of his Greek rival.



MAURYAN ERA
(322-185 BCE)



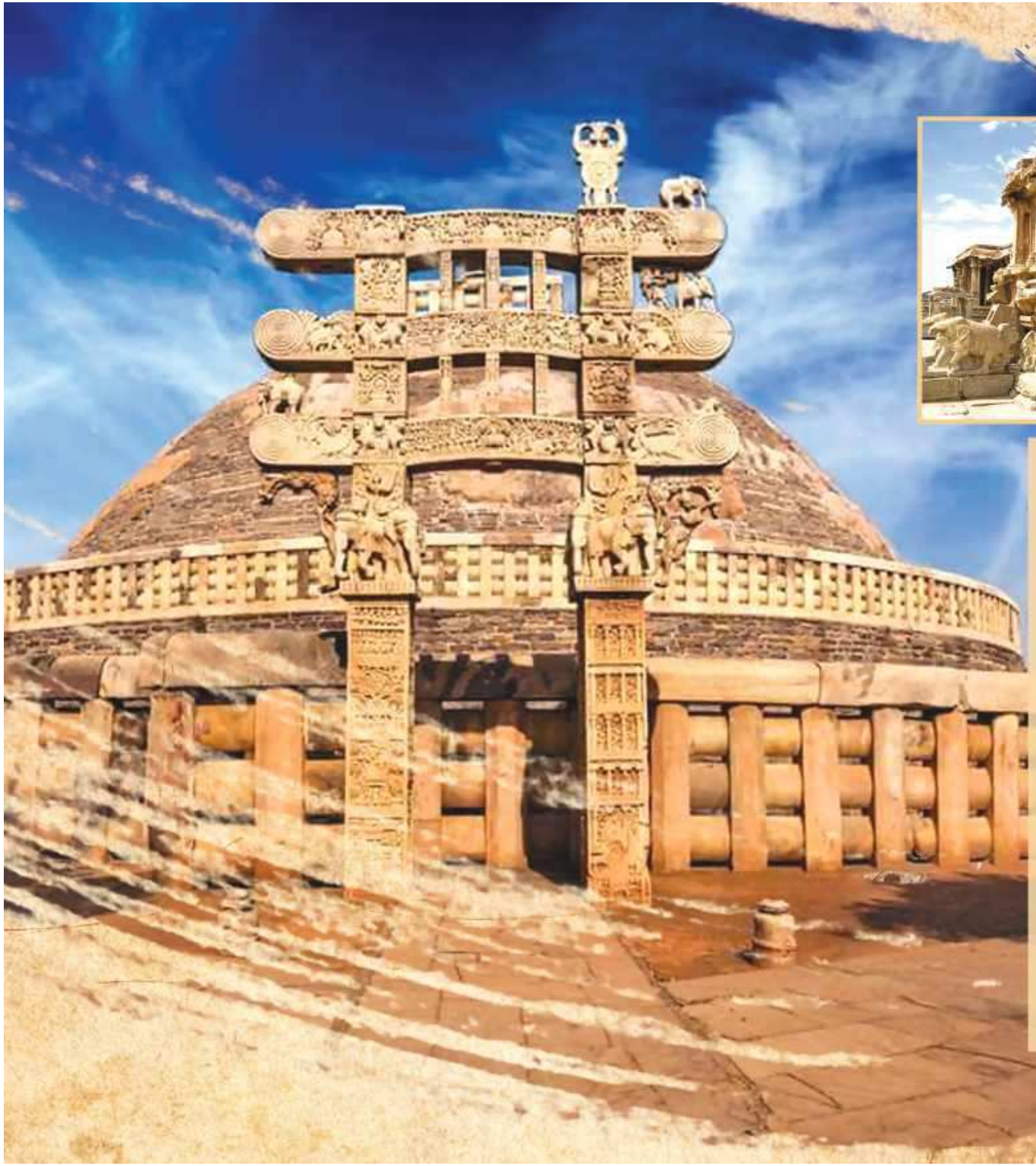
The Maurya Empire was a geographically extensive Iron Age historical power based in Magadha and founded by Chandragupta Maurya, which dominated the Indian subcontinent between 322 and 185 BCE. Comprising the majority of South Asia, the Maurya Empire was centralized by the conquest of the Indo-Gangetic Plain, and its capital city was located at Pataliputra (modern Patna). The empire was the largest political entity that has existed in the Indian subcontinent, extending over 5 million square kilometers (1.9 million square miles) at its zenith under Ashoka.

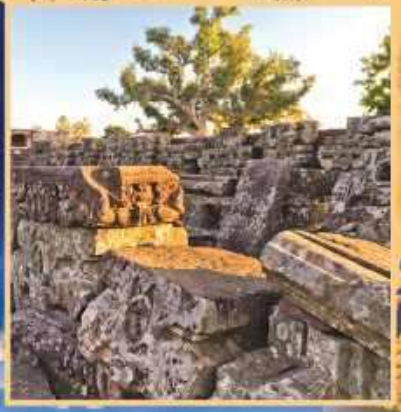
Chandragupta rapidly expanded his power westwards across central and western India by conquering the satraps left by Alexander the Great, and by 317 BCE the empire had fully occupied northwestern India. The Mauryan Empire then defeated Seleucus I, a diadochus and founder of the Seleucid Empire, during the Seleucid–Mauryan war, thus acquiring territory west of the Indus River.

At its greatest extent, the empire stretched along the natural boundary of the Himalayas, to the east into Bengal, to the west into what is present-day Balochistan, Pakistan, and the Hindu Kush mountains of what is now eastern Afghanistan. The dynasty expanded into India's southern regions by the reign of the emperor Bindusara, but it excluded Kalinga (modern Odisha) until it was conquered by Ashoka. It declined for about 50 years after Ashoka's rule and dissolved in 185 BCE with the foundation of the Shunga dynasty in Magadha.

The population of the empire has been estimated to be about 50–60 million, making the Mauryan Empire one of the most populous empires of antiquity. Archaeologically, the period of Mauryan rule in South Asia falls into the era of Northern Black Polished Ware (NBPW). The Arthashastra and the Edicts of Ashoka are the primary sources of written records of Mauryan times. The Lion Capital of Ashoka at Sarnath is the national emblem of the modern Republic of India.

For the first time in South Asia, political unity and military security allowed for a common economic system and enhanced trade and commerce, with increased agricultural productivity. The previous situation involving hundreds of kingdoms, many small armies, powerful regional chieftains, and internecine warfare, gave way to a disciplined central authority. Farmers were freed of tax and crop collection burdens from regional kings, paying instead to a nationally administered and strict-but-fair system of taxation as advised by the principles in the Arthashastra. Chandragupta Maurya established a single currency across India, and a network of regional governors and administrators and a civil service provided justice and security for merchants, farmers and traders. The Mauryan army wiped out many gangs of bandits, regional private armies, and powerful chieftains who sought to impose their supremacy in small areas. Although regimental in revenue collection, Maurya also sponsored many public works and waterways to enhance productivity, while internal trade in India expanded greatly due to new-found political unity and internal peace.





Under the Indo-Greek friendship treaty, and during Ashoka's reign, an international network of trade expanded. The Khyber Pass, on the modern boundary of Pakistan and Afghanistan, became a strategically important port of trade and interaction with the outside world. Greek states and Hellenic kingdoms in West Asia became important trade partners of India. Trade also extended through the Malay peninsula into Southeast Asia. India's exports included silk goods and textiles, spices, and exotic foods. The external world came across new scientific knowledge and technology with expanding trade with the Mauryan Empire. Ashoka also sponsored the construction of thousands of roads, waterways, canals, hospitals, rest-houses, and other public works. The easing of many over-rigorous administrative practices, including those regarding taxation and crop collection, helped increase productivity and economic activity across the Empire.

In many ways, the economic situation in the Mauryan Empire is analogous to the Roman Empire several centuries later. Both had extensive trade connections and both had organizations similar to corporations. While Rome had organizational entities that were largely used for public state-driven projects, Mauryan India had numerous private commercial entities. These existed purely for private commerce and developed before the Mauryan Empire itself.

Greco Bactrians

(256 -125 BCE)

The Greco-Bactrian Kingdom was, along with the Indo-Greek Kingdom, the eastern-most part of the Hellenistic world, covering Bactria and Sogdiana in Central Asia from 256 to 125 BCE. It was centered on the north of present-day Afghanistan. The expansion of the Greco-Bactrians into present-day eastern Afghanistan and Pakistan from 180 BC established the Indo-Greek Kingdom.

Diodotus, the satrap of Bactria (and probably the surrounding provinces) founded the Greco-Bactrian Kingdom when he seceded from the Seleucid Empire around 250 BCE and became King Diodotus I of Bactria. The preserved ancient sources are somewhat contradictory, and the exact date of Bactrian independence has not been settled. Somewhat simplified, there is a high chronology (255 BCE) and a low chronology (246 BCE) for Diodotos' secession. The high chronology has the advantage of explaining why the Seleucid king Antiochus II issued very few coins in Bactria, as Diodotos would have become independent there early in Antiochus' reign. On the other hand, the low chronology, from the mid-240s BCE, has the advantage of connecting the secession of Diodotus I with the Third Syrian War, a catastrophic conflict for the Seleucid Empire.

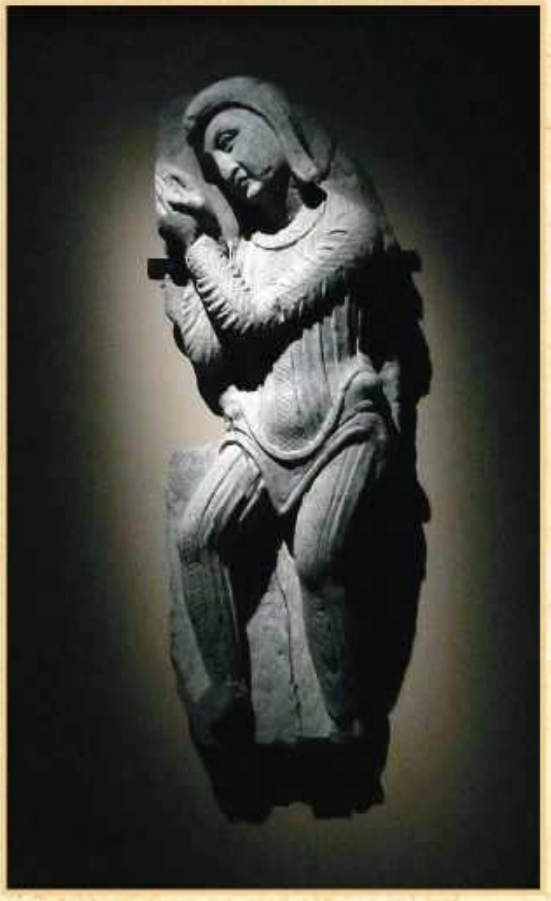
In 247 BCE, the Ptolemaic empire (the Greek rulers of Egypt following the death of Alexander the Great) captured the Seleucid capital, Antioch. In the resulting power vacuum, Andragoras, the Seleucid satrap of Parthia, proclaimed independence from the Seleucids, declaring himself king. A decade later, he was defeated and killed by Arsaces of Parthia, leading to the rise of a Parthian Empire. This cut Bactria off from contact with the Greek world. Overland trade continued at a reduced rate, while sea trade between Greek Egypt and Bactria developed.

The Greco-Bactrian city of Ai-Khanoum, being located at the doorstep of India, interacting with the Indian subcontinent, and having a rich Hellenistic culture, was in a unique position to influence Indian culture as well. It is considered that Ai-Khanoum may have been one of the primary actors in transmitting Western artistic influence to India, for example in the creation of the Pillars of Ashoka or the manufacture of the quasi-Ionic Pataliputra capital, all of which were posterior to the establishment of Ai-Khanoum.

One of the last Greco-Bactrian kings, Agathocles of Bactria (ruled 190–180 BCE), issued remarkable Indian-standard square coins bearing the first known representations of Indian deities, which have been variously interpreted as Vishnu, Shiva, Vasudeva, Buddha, or Balarama. Altogether, six such Indian-standard silver drachmas in the name of Agathocles were discovered at Ai-Khanoum in 1970.

The Greco-Bactrians were known for their high level of Hellenistic sophistication and kept regular contact with both the Mediterranean and neighboring India.

Their cities, such as Ai-Khanoum in northeastern Afghanistan (probably Alexandria on the Oxus), and Bactra (modern Balkh) where Hellenistic remains have been found, demonstrate a sophisticated Hellenistic urban culture.



Indo Scythians
(150 BCE-400 CE)

Indo-Scythians (also called Indo-Sakas) were a group of nomadic Iranian peoples of Saka and Scythian origin who migrated southward into western and northern South Asia (Sogdiana, Bactria, Arachosia, Gandhara, Sindh, Kashmir, Punjab, Haryana, Uttar Pradesh, Bihar, Rajasthan, Gujarat, and Maharashtra) from the middle of the 2nd century BCE to the 4th century CE.

The Sakas settled in Drangiana, an area of Southern Afghanistan, western Pakistan, and southern Iran, which was then called after them as Sakastan or Sistan. From there, they progressively expanded into present-day Iran as well as northern India, where they established various kingdoms, and where they are known as 'Saka'.

The Indo-Scythians ultimately established a kingdom in the northwest, based near Taxila, with two great Satraps, one in Mathura in the east, and one in Surastrene (Gujarat) in the southwest.

In the southeast, the Indo-Scythians invaded the area of Ujjain but were subsequently repelled in 57 BCE by the Malwa king Vikramaditya. To commemorate the event Vikramaditya established the Vikrama era, a specific Indian calendar starting in 57 BCE. More than a century later, in 78 CE, the Sakas would again invade Ujjain and establish the Saka era, marking the beginning of the long-lived Saka Western Satraps kingdom.

The country of Scythia in the area of Pakistan, and especially around the mouth of the Indus with its capital at Minnagara (modern day Karachi) is mentioned extensively in Western maps and travel descriptions of the period. The Ptolemy world map, as well as the Periplus of the Erythraean Sea, mention prominently, the country of Scythia on the Indus Valley, as well as Roman Tabula Peutingeriana. The Periplus states that Minnagara was the capital of Scythia and that Parthian Princes from within it was fighting for its control during the 1st century CE. It also distinguishes Scythia from Ariaca further east (centred in Gujarat and Malwa), over which ruled the Western Satrap king Nahapana.

The Scythian groups that invaded India and set up various kingdoms included, besides the Sakas, other allied tribes, such as the Medii, Xanthii, and Massagetae. These peoples were all absorbed into the community of Kshatriyas of mainstream Indian society.

The Shakas were formerly a people of the trans-Hemodos region—the Shakadvipa of the Puranas or the Scythia of the classical writings. Isidor of Charax (beginning of 1st century CE) attests them in Sakastana (modern Seistan). The Periplus of the Erythraean Sea (70–80 CE) also attests to a Scythian district in the lower Indus with Minnagra as its capital. Ptolemy (140 CE) also attests to an Indo-Scythia in south-western India which comprised the Patalene and Surastrene (Saurashtra) territories.

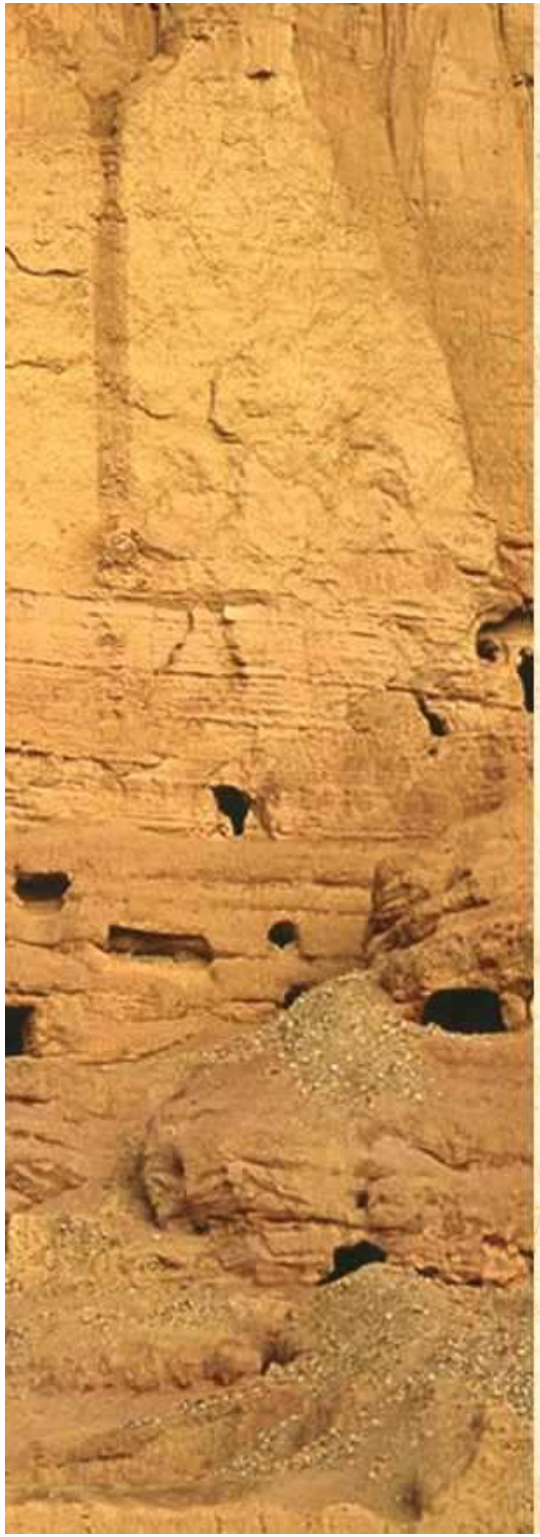
The 2nd century BCE Scythian invasion of India, was in all probability carried out jointly by the Sakas, Pahlavas, Kambojas, Paradas, Rishikas, and other allied tribes from the northwest.

KUSHAN EMPIRE

Kushan Empire was a syncretic empire, formed by the Yuezhi, in the Bactrian territories in the early 1st century. It spread to encompass much of modern-day territory of Afghanistan, Pakistan, and northern India, at least as far as Saketa and Sarnath near Varanasi (Benares), where inscriptions have been found dating to the era of the Kushan Emperor Kanishka the Great. Emperor Kanishka and the Kushans in general were great patrons of Buddhism, as well as Zoroastrianism. They played an important role in the establishment of Buddhism in the Indian subcontinent and its spread to Central Asia and China.

Kushans ruled Sindh and called the land "Scythia" and in this period Buddhism received state patronage in the region. Kahu-jo-Daro stupa at Mirpur Khas exhibits the presence of Buddhist practices in Sindh.

The Kushan dynasty had diplomatic contacts with the Roman Empire, Sasanian Persia, the Aksumite Empire, and the Han dynasty of China. The Kushan Empire was at the center of trade relations between the Roman Empire and China: according to Alain Daniélou, 'for a time, the Kushana Empire was the center point of the major civilizations'. While much philosophy, art, and science were created within its borders, the only textual record of the empire's history today comes from inscriptions and accounts in other languages, particularly Chinese.



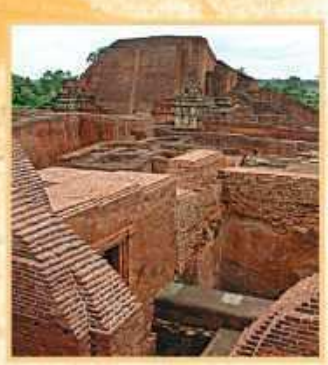
Some traces remain of the presence of the Kushans in the area of Bactria and Sogdiana in the 2nd-1st century BCE, where they had displaced the Sakas, who moved further south. Archaeological structures are known in Takht-i Sangin, Surkh Kotal (a monumental temple), and in the palace of Khalchayan. On the ruins of ancient Hellenistic cities such as Ai-Khanoum, the Kushans are known to have built fortresses. Various sculptures and friezes from this period are known, representing horse-riding archers, and, significantly, men such as the Kushan prince of Khalchayan with artificially deformed skulls, a practice well attested in nomadic Central Asia.

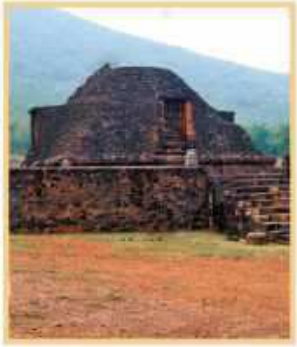
The earliest documented ruler, and the first one to proclaim himself as a Kushan ruler, was Heraios. He calls himself a "tyrant" in Greek on his coins and also exhibits skull deformation. He may have been an ally of the Greeks, and he shared the same style of coinage. Heraios may have been the father of the first Kushan emperor Kujula Kadphises.

The Kushans inherited the Greco-Buddhist traditions of the Indo-Greek Kingdom they replaced, and their patronage of Buddhist institutions allowed them to grow as a commercial power. Between the mid-1st century and the mid-3rd century, Buddhism, patronized by the Kushans, extended to China and other Asian countries through the Silk Road.

The coinage of the Kushans was abundant and an important tool of propaganda in promoting each Kushan ruler. One of the names for Kushan coins was Dinara, which ultimately came from the Roman name Denarius aureus. The coinage of the Kushans was copied as far as the Kushano-Sasanians in the west, and the kingdom of Samatata in Bengal to the east. The coinage of the Gupta Empire was also initially derived from the coinage of the Kushan Empire, adopting its weight standard, techniques and designs, following the conquests of Samudragupta in the northwest. The imagery on Gupta coins then became more Indian in both style and subject matter compared to earlier dynasties, where Greco-Roman and Persian styles were mostly followed.

After the death of Vasudeva, I in 225 CE, the Kushan empire split into western and eastern halves. The Western Kushans (in Afghanistan) were soon subjugated by the Persian Sasanian Empire and lost Sogdiana, Bactria, and Gandhara to them. The Sassanian king Shapur I (240–270 CE) claims in his Naqsh-e Rostam inscription possession of the territory of the Kushans (Kusan sahr) as far as 'Purushapura' (Peshawar), suggesting he controlled Bactria and areas as far as the Hindu-Kush or even south of it.





GUPTA EMPIRE

(319-550 CE)

The Gupta Empire was an ancient Indian empire existing from the mid-to-late 3rd century CE to 543 CE. At its zenith, from approximately 319 to 467 CE, it covered much of the Indian subcontinent. This period is considered the Golden Age of India by some historians. The ruling dynasty of the empire was founded by the king Sri Gupta; the most notable rulers of the dynasty were Chandragupta I, Samudragupta, and Chandragupta II alias Vikramaditya. The 5th-century CE Sanskrit poet Kalidasa credits the Guptas with having conquered about twenty-one kingdoms, both in and outside India, including the kingdoms of Parasikas, the Hunas, the Kambojas, tribes located in the west and east Oxus valleys, the Kinnaras, Kiratas, and others.

Gupta empire controlled Sindh from King Samudragupta to Scandagupta (4thcentury CE-5th century CE)

The high points of this period are the great cultural developments which took place primarily during the reigns of Samudragupta, Chandragupta II and Kumaragupta I. Many of the literary sources, such as Mahabharata and Ramayana, were canonized during this period. The Gupta period produced scholars such as Kalidasa, Aryabhata, Varahamihira, and Vatsyayana who made great advancements in many academic fields. Science and political administration reached new heights during the Gupta era. The period gave rise to achievements in architecture, sculpture, and painting that "set standards of form and taste [that] determined the whole subsequent course of art, not only in India but far beyond her borders". Strong trade ties also made the region an important cultural centre and established the region as a base that would influence nearby kingdoms and regions in South Asia and Southeast Asia.

The Puranas, earlier long poems on a variety of subjects, are also thought to have been committed to written texts around this period. Brahmins flourished in the Gupta empire but the Guptas tolerated people of other faiths as well. Vedic sacrifices were reduced in the Gupta period.

A study of the epigraphical records of the Gupta empire shows that there was a hierarchy of administrative divisions from top to bottom. The empire was called by various names such as Rajya, Rashtra, Desha, Mandala, Prithvi, and Avani. It was divided into 26 provinces, which were styled as Bhukti, Pradesha, and Bhoga. Provinces were also divided into Vishayas and put under the control of the Vishayapatis. A Vishayapati administered the Vishaya with the help of the Adhikarana (council of representatives), which comprised four representatives: Nagarasreshesthi, Sarthavaha, Prathamakulika, and Prathama Kayastha. A part of the Vishaya was called Vithi. The Gupta also had trading links with the Sassanid and Byzantine Empire. The four-fold varna system was observed under the Gupta period but the caste system was fluid. Brahmins followed the non-Brahmanical profession as well. Khastriyas were involved in trade and commerce. The society largely coexisted among themselves. Prisoners of war were taken as slaves and slavery existed in society.

Scholars of this period include Varahamihira and Aryabhata, who is believed to be the first to consider zero as a separate number, postulated the theory that the Earth rotates about its axis, and studied solar and lunar eclipses. Kalidasa, who was a great playwright, wrote plays such as Shakuntala, and marked the highest point of Sanskrit literature is also said to have belonged to this period. The Sushruta Samhita, which is a Sanskrit redaction text on all of the major concepts of ayurvedic medicine with innovative chapters on surgery, dates to the Gupta period.

Chess is said to have developed in this period, where its early form in the 6th century was known as catura□ga, which translates as 'four divisions [of the military]' – infantry, cavalry, elephant, and chariot – represented by the pieces that would evolve into the modern pawn, knight, bishop, and rook, respectively. Doctors also invented several medical instruments and even performed operations. The Indian numerals which were the first positional base 10 numeral systems in the world originated from Gupta India. The names of the seven days in a week appeared at the start of the Gupta period based on Hindu deities and planets corresponding to the Roman names. The ancient Gupta text Kama Sutra by the Indian scholar Vatsyayana is widely considered to be the standard work on human sexual behaviour in Sanskrit literature.

GURJARADESA

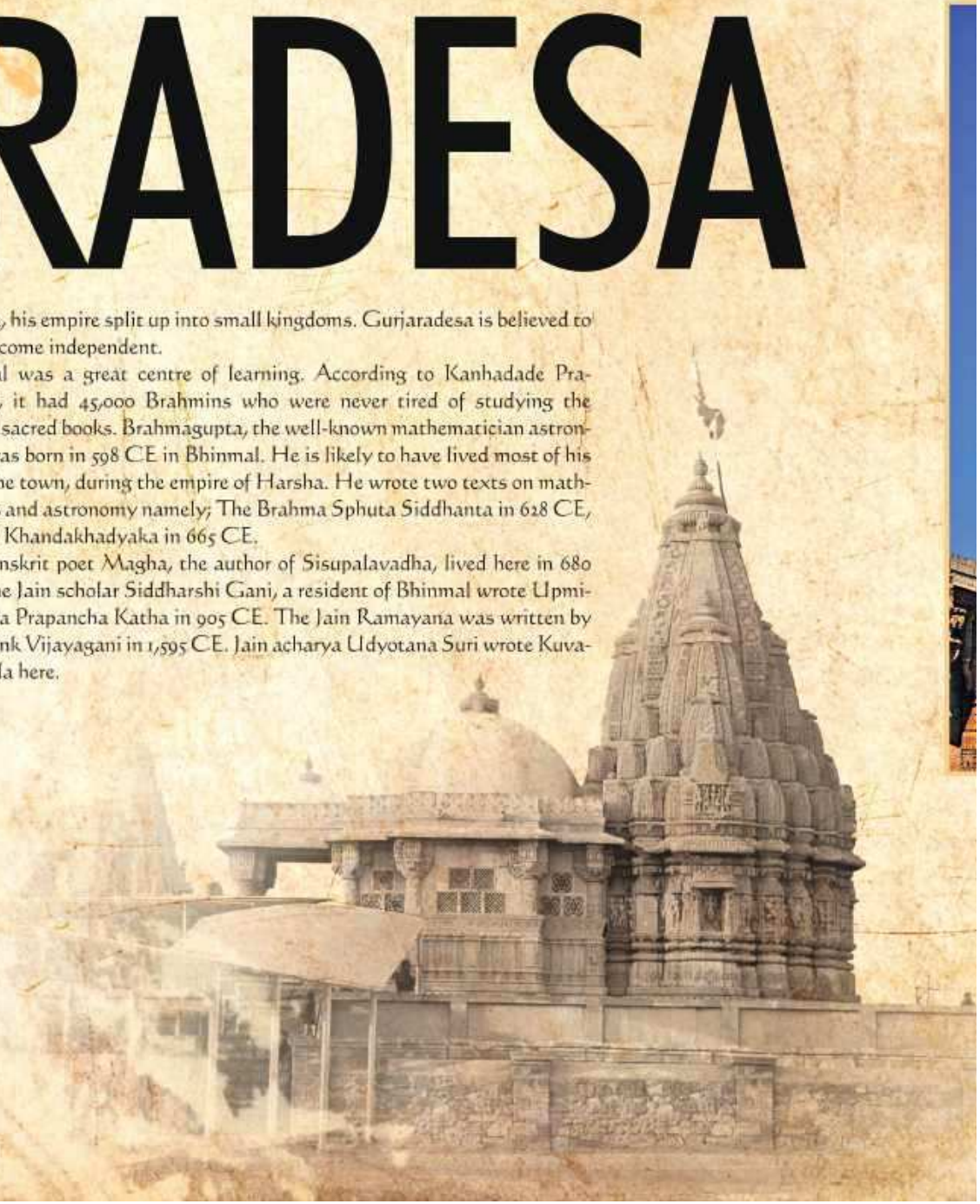
Gurjaradesa or Gurjaratra or Gurjarashtra meaning of these words are the same which means a country of Gurjars. It is a historical region in India comprising the eastern Rajasthan and northern Gujarat which was earlier to be called Saurashtra but only after the decline of the Gupta Empire and the establishment of Gurjar Pratihar, the name of this territory along with others which were under their control to be called Gurjarashtra. The predominant power of the Gurjara Kingdom was the Chaulukya dynasty, Gurjara-Pratiharas, Chauhan dynasty eventually controlled a major part of North India centered at Kannauj. The modern state of 'Gujarat' derives its name from the ancient Gurjaratra over which the many ancient Kshatriya clans have ruled.

Gurjarad□□a, or Gurjara country, is first attested in Bana's Harshacharita (7th century CE). The bracketing of the country with Sindha (Sindh), L□ta (southern Gujarat), and Malava (western Malwa) indicates that the region including northern Gujarat and Rajasthan is meant.

Hieun Tsang, the Chinese Buddhist pilgrim who visited India between 631 and 645 CE during Harsha's reign, mentioned the Gurjara country (Kiu--che-lo) with its capital at Bhinmal (Pi-lo-mo-lo) as the second-largest kingdom of Western India. He distinguished it from the neighbouring kingdoms of Bharukaccha (Bharuch), Ujjayini (Ujjain), Malava (Malwa), Valabhi, and Surashtra. The Gurjara kingdom was said to have measured 833 miles in circuit and its ruler was a 20-year old kshatriya, who was distinguished for his wisdom and courage. It is known that, in 628 CE, the kingdom at Bhinmal was ruled by a Chapa dynasty ruler Vy□grahamukha, under whose reign the mathematician-astronomer Brahmagupta wrote his famous treatise. It is believed that the young ruler mentioned by Hieun Tsang must have been his immediate successor. It appears that the Gurjara country at that time comprised modern Rajasthan. Following the death of Harsha, his empire split up into small kingdoms. Gurjaradesa is believed to have become independent.

Bhinmal was a great centre of learning. According to Kanhadade Prabandha, it had 45,000 Brahmins who were never tired of studying the ancient sacred books. Brahmagupta, the well-known mathematician astronomer, was born in 598 CE in Bhinmal. He is likely to have lived most of his life in the town, during the empire of Harsha. He wrote two texts on mathematics and astronomy namely; The Brahma Sphuta Siddhanta in 628 CE, and the Khandakhadyaka in 665 CE.

The Sanskrit poet Magha, the author of Sisupalavadha, lived here in 680 CE. The Jain scholar Siddharshi Gani, a resident of Bhinmal wrote Upmitibahava Prapancha Katha in 905 CE. The Jain Ramayana was written by Jain monk Vijayagani in 1,595 CE. Jain acharya Udyotana Suri wrote Kuvalayamala here.



MEDIEVAL DYNASTIES OF SINDH

Rai Dynasty
(524-632 CE)

Rai Dynasty was a kingdom during the Classical period on the Indian subcontinent, which originated in the region of Sindh, later part of Pakistan. The dynasty at its height ruled much of the Northwestern regions of the Indian subcontinent. The influence of the Rai's extended from Kashmir in the east, Makran and Debal port (modern Karachi) in the west, Surat port in the south, and the Kandahar, Sulaiman, Ferdan, and Kikanan hills in the north. It ruled an area of over 600,000 square miles (1,553,993 km2), and the dynasty reigned 143 years.

Rai emperors were patrons of Buddhism. They established a formidable temple of Shiva in present-day Sukkur, Pakistan, close to their capital in Aror. This is consistent with the historical accounts from the times of Ashoka and Harsha, as numerous monarchs from the subcontinent never sponsored a state religion and typically patronized all Dharmic religions.

According to the Chachnama, the last Rai emperor, Rai Sahasi II, died through illness without issue. By that time, Chach was in complete control of the affairs of the kingdom. When Rai Sahasi II was near death, Suhanadi explained to Chach that the kingdom would pass to other relatives of the dying king in the absence of any direct heir. Consequently, they hid the news of the king's death until claimants to the throne were killed through conspiracy. Following this, Chach declared himself a ruler and later married Suhandi. This ended the Rai Dynasty and began the dynasty of a Brahmin dynasty called the Chach dynasty.

Harsha Empire (606-647 CE)

Harsha is also known as Harshavardhana, was an Indian emperor who ruled North India from 606 to 647 CE. He was a member of the Vardhana dynasty; and was the son of Prabhakarvardhana who defeated the Alchon Huna invaders, and the younger brother of Rajyavardhana, a king of Thanesar, present-day Haryana. At the height of Harsha's power, his Empire covered much of North and Northwestern India, extended East till Kamarupa, and South until Narmada River; and eventually made Kannauj (in the present Uttar Pradesh state) his capital, and ruled till 647 CE. Harsha was defeated by the south Indian Emperor Pulakeshin II of the Chalukya dynasty in the Battle of Narmada when Harsha tried to expand his Empire into the southern peninsula of India.

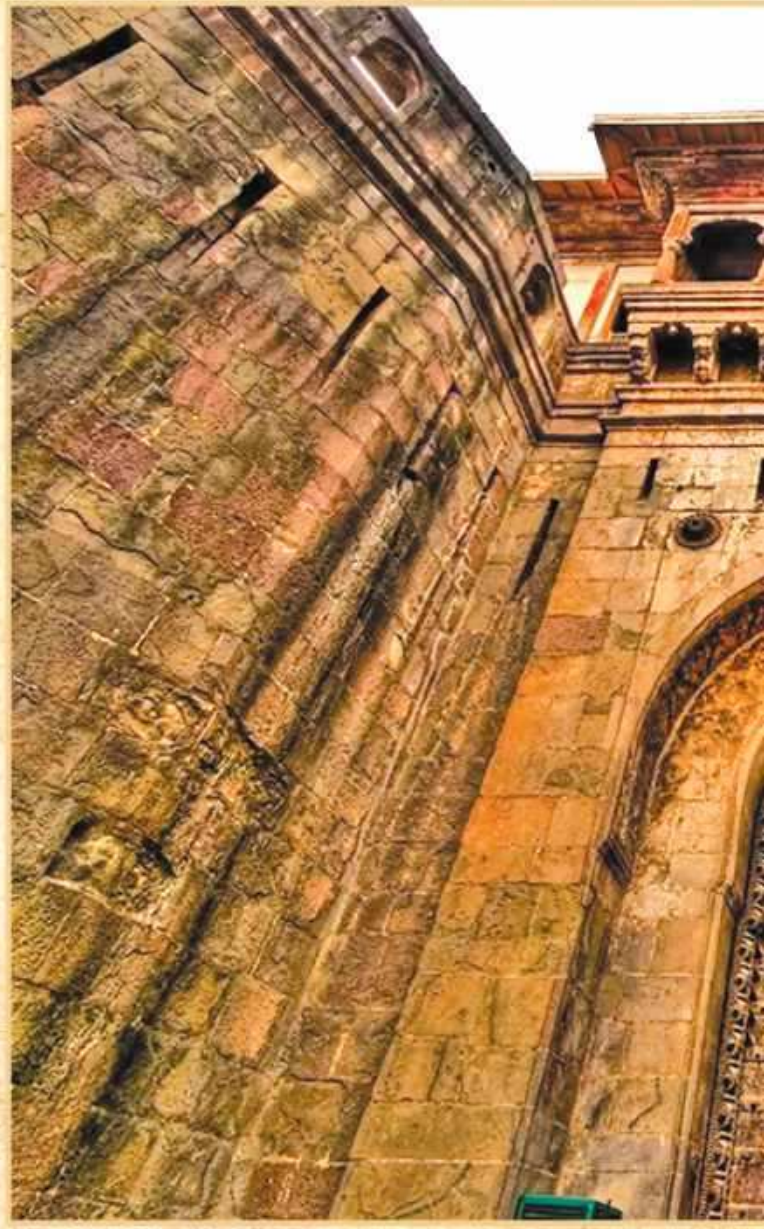
After the downfall of the Gupta Empire in the middle of the 6th century, North India was split into several independent kingdoms. The northern and western regions of India passed into the hands of a dozen or more feudatory states. Prabhakara Vardhana, the ruler of Sthanvisvara, who belonged to the Vardhana family, extended his control over neighbouring states. Prabhakar Vardhana was the first king of the Vardhana dynasty with his capital at Thaneswar. After Prabhakar Vardhana died in 605 CE, his eldest son, Rajya Vardhana, ascended the throne. Harsha Vardhana was Rajya Vardhana's younger brother. This period of kings from the same line has been referred to as the Vardhana dynasty in many publications.

As North India reverted to small republics and small monarchical states ruled by Gupta rulers after the fall of the prior Gupta Empire, Harsha united the small republics from Punjab to central India, and their representatives crowned him king at an assembly in April 606 giving him the title of Maharaja. Harsha established an empire that brought all of northern India under his control. The peace and prosperity that prevailed made his court a centre of cosmopolitanism, attracting scholars, artists, and religious visitors from far and wide. The Chinese traveller Xuanzang visited the court of Harsha, and wrote a very favourable account of him, praising his justice and generosity.

Harshacharitta, a biography written by Banabhatta mentions King Harsha badly defeated the ruler of Sindh and took possession of his fortunes.

BRAHMAN DYNASTY

(632-724 CE)



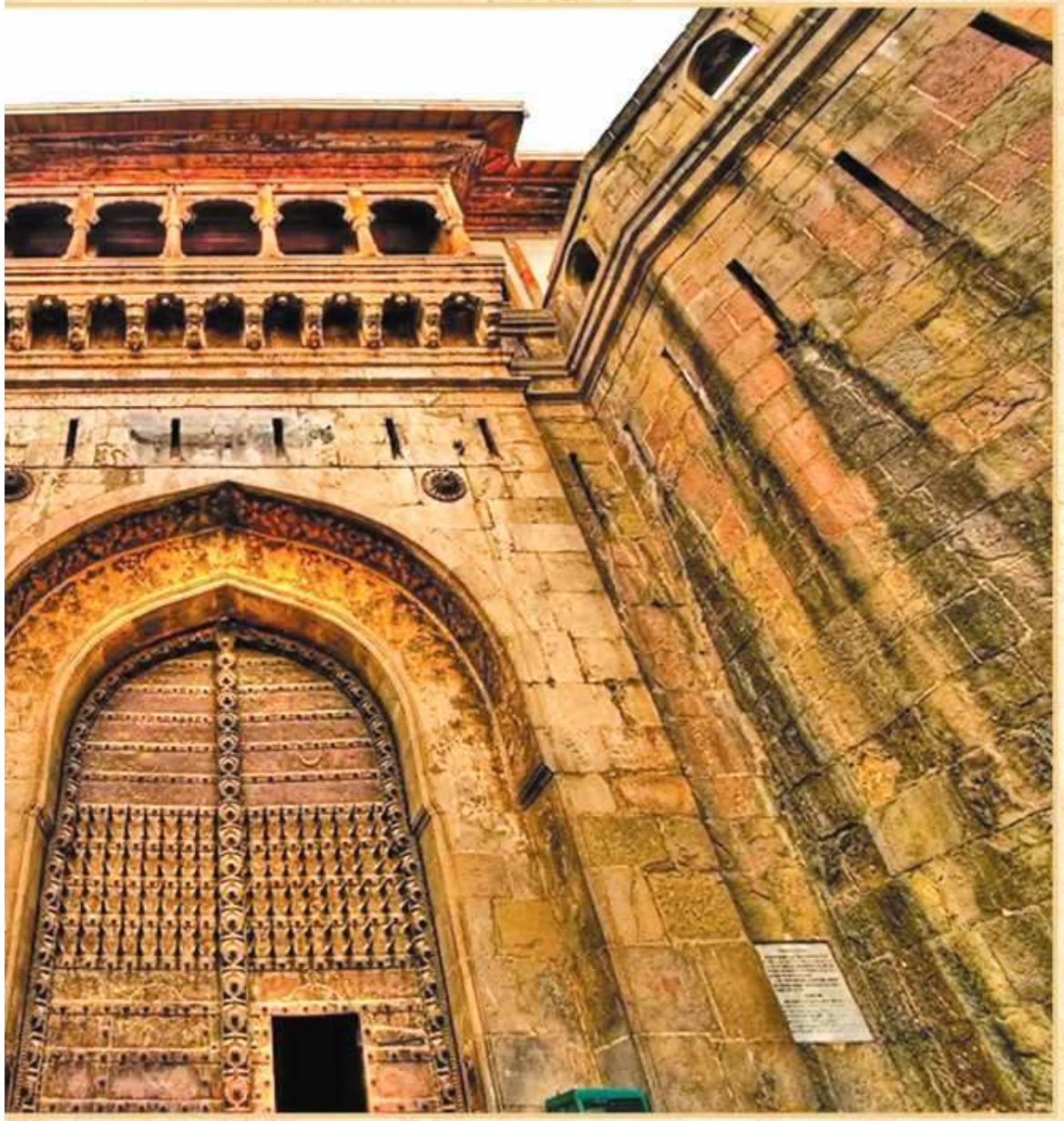
The Brahman dynasty was a Hindu power in the Indian subcontinent which originated in the region of Sindh, present-day Pakistan.

The dynasty was founded by a Brahman named Chach of Alor in C. 632 CE after he married the widow of Rai Sahasi II, the last ruler of the Rai dynasty. His claim was further secured by the killing of Rai Sahasi II's brother.

The rule of Sindh by a Hindu dynasty raised ire in the Umayyad Caliphate. Pirates of Debal looted the trading ships of the caliphate sailing from Sarandip (Srilanka) to Arabia and imprisoned traders and their families. Caliph wrote Dahir for the safe return of those people, but the Brahamin ruler didn't take the issue seriously and replied that he had no control over sea pirates.

Caliph Abd al-Malik ibn Marwan granted a large army to the governor Al-Hajjaj ibn Yusuf, but no attempt was made to annex Sindh due to the caliph's death. Under his son and successor Al-Walid I, the general Muhammad bin Qasim invaded Sindh in 710 CE and killed the last Brahman ruler of Sindh, Raja Dahir, at Indus River, Ror, Sindh

Most of the information about Sindh's Hindu Brahman dynasty comes from the Chach Nama, a historical account of the Chach-Brahman dynasty. The Brahman dynasty were successors of the Rai dynasty.



MULTAN
ROHR
BRAHMANABAD
DAYBUL

HABBARI ARAB DYNASTY

(854-1,024 CE)

The Habbari dynasty ruled the Abbasid province of Greater Sindh from 854 to 1,024 CE. Beginning with the rule of 'Umar bin Abdul Aziz al-Habbari in 854 CE, the region became semi-independent from the Abbasid Caliphate in 861, while continuing to nominally pledge allegiance to the Abbasid Caliph in Baghdad. The Habbari ascension marked the end of a period of direct rule of Sindh by the Umayyad and Abbasid Caliphates, which had begun in 711 CE.

The Habbaris were based in the city of Mansura, and ruled central and southern Sindh south of Aror, near the modern-day metropolis of Sukkur. The Habbaris ruled Sindh until they were defeated by Sultan Mahmud Ghaznavi in 1,026 CE, who then went on to destroy the old Habbari capital of Mansura, and annex the region to the Ghaznavid empire, thereby ending Arab rule of Sindh.

The state established by the Habbaris came to be known as Mansura, named after the city which was designated their capital in 883 CE. The Mansura state ruled by Umar bin Abdul Aziz Habbari controlled the region between the Arabian Sea and Aror, and Khuzdar in central Balochistan. The region around the city of Aror continued to be ruled by its local Hindu Raja, who acted as a subordinate of the Habbari emirate.

SOOMRA

(1,026-1,356 CE)

The Soomra dynasty was a Jat kingdom of Sindh and at times adjacent regions, located in what is now present-day Pakistan. Beginning with the reign of Soomar, the dynasty ruled Sindh, in the northwest part of the Indian subcontinent from 1,026 to 1,356 CE, and re-established local rule over Sindh after several centuries of Arab rule.

Following the fall of Ghaznavid Empire, the local Soomro tribe established the Soomra Dynasty, and began to govern Sindh as a vassal state of the Abbasid Caliphate. Soomro historians regarded their first sultan to be Khafif, although modern research suggests that Khafif was the last Habbari sultan, rather than the first Soomra sultan.

Some members of the Soomro caste were one of the first in Sindh to convert from Hinduism to Islam and had become wealthy at Mansura. They were most likely indigenous Sindhis of the Jat caste, with some intermarrying with Arabs during Umayyad rule.

Under the rule of the second Soomra sultan, Soomra rule was extended northward until Multan and Uch. During the early 11th century, an Ismaili missionary from the Fatimid Caliphate named Abdullah visited Sindh to spread Isma'ilism, resulting in the Sindh, Multan, and Uch becoming centers of Ismaili Shi'ism. Around the same time, large numbers of Sunni Sufi missionaries from Persia and Central Asia entered Sindh, and would eventually lead to large numbers of Sindhis converting to Islam. Both the Shia and Sunni traditions peacefully coexisted in Sindh. In the late 1000s--early 1100s, Soomra control was extended southwards to the regions of Kutch and Kathiawar in the modern-day Indian state of Gujarat under the rule of Sanghar, and later under his son Khafif-II. Following his death, Sanghar's wife Hamoon attempted to usurp the Soomra throne for herself, though her efforts were quickly crushed by Soomra nobles.

In the late 1100s, Muhammad Ghori invaded Sindh, leading to struggles over Kutch with the neighboring Samma dynasty. At the end of the 12th century, the Khizzur Khan Baloch ruled in the Sindh, and he was at enmity with the Rajputs of Bhati. Khizzur Khan Baloch successfully expanded the northern part of the Sindh border but was killed in his fourth campaign. In the 1220s, Jalaluddin Mingburnu of Khwarezm sacked Sindh, and briefly occupied the Soomra port of Debal.

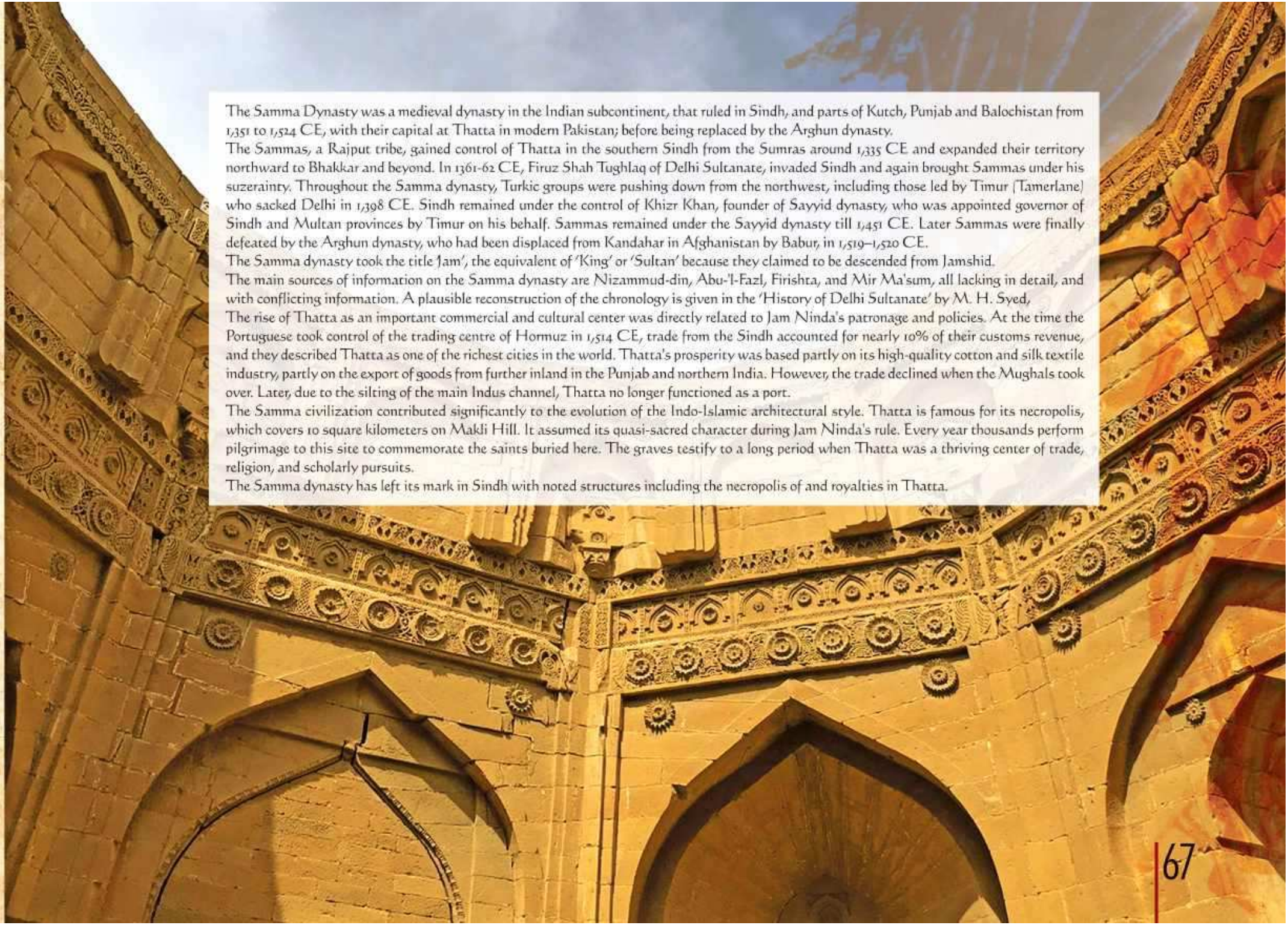
The Soomra king Shimuddin Chamisar submitted to Iltutmish, the Sultan of Delhi, and was allowed to continue on as a vassal.

The Soomros ruled as Abbasid vassals until the Siege of Baghdad (1,258 CE), after which they began to rule independently. Soomro rule over Sindh was weakened in the 1330s as the River Indus shifted course, disturbing Sindh's economy.

The Soomra dynasty's rule over Sindh largely ended when the last Soomra king was defeated by Alauddin Khalji, the second sultan of the Khalji dynasty of the Delhi Sultanate. They continued to rule pockets of territory in the Thar desert around Umerkot until the mid-1400s.

SAMMA DYNASTY AND THE DELHI SULTANATE

(1,351-1,524 CE)



The Samma Dynasty was a medieval dynasty in the Indian subcontinent, that ruled in Sindh, and parts of Kutch, Punjab and Balochistan from 1,351 to 1,524 CE, with their capital at Thatta in modern Pakistan; before being replaced by the Arghun dynasty.

The Sammas, a Rajput tribe, gained control of Thatta in the southern Sindh from the Sumras around 1,335 CE and expanded their territory northward to Bhakkar and beyond. In 1361-62 CE, Firuz Shah Tughlaq of Delhi Sultanate, invaded Sindh and again brought Sammas under his suzerainty. Throughout the Samma dynasty, Turkic groups were pushing down from the northwest, including those led by Timur (Tamerlane) who sacked Delhi in 1,398 CE. Sindh remained under the control of Khizr Khan, founder of Sayyid dynasty, who was appointed governor of Sindh and Multan provinces by Timur on his behalf. Sammas remained under the Sayyid dynasty till 1,451 CE. Later Sammas were finally defeated by the Arghun dynasty, who had been displaced from Kandahar in Afghanistan by Babur, in 1,519–1,520 CE.

The Samma dynasty took the title Jam', the equivalent of 'King' or 'Sultan' because they claimed to be descended from Jamshid.

The main sources of information on the Samma dynasty are Nizammud-din, Abu-'l-Fazl, Firishta, and Mir Ma'sum, all lacking in detail, and with conflicting information. A plausible reconstruction of the chronology is given in the 'History of Delhi Sultanate' by M. H. Syed,

The rise of Thatta as an important commercial and cultural center was directly related to Jam Ninda's patronage and policies. At the time the Portuguese took control of the trading centre of Hormuz in 1,514 CE, trade from the Sindh accounted for nearly 10% of their customs revenue, and they described Thatta as one of the richest cities in the world. Thatta's prosperity was based partly on its high-quality cotton and silk textile industry, partly on the export of goods from further inland in the Punjab and northern India. However, the trade declined when the Mughals took over. Later, due to the silting of the main Indus channel, Thatta no longer functioned as a port.

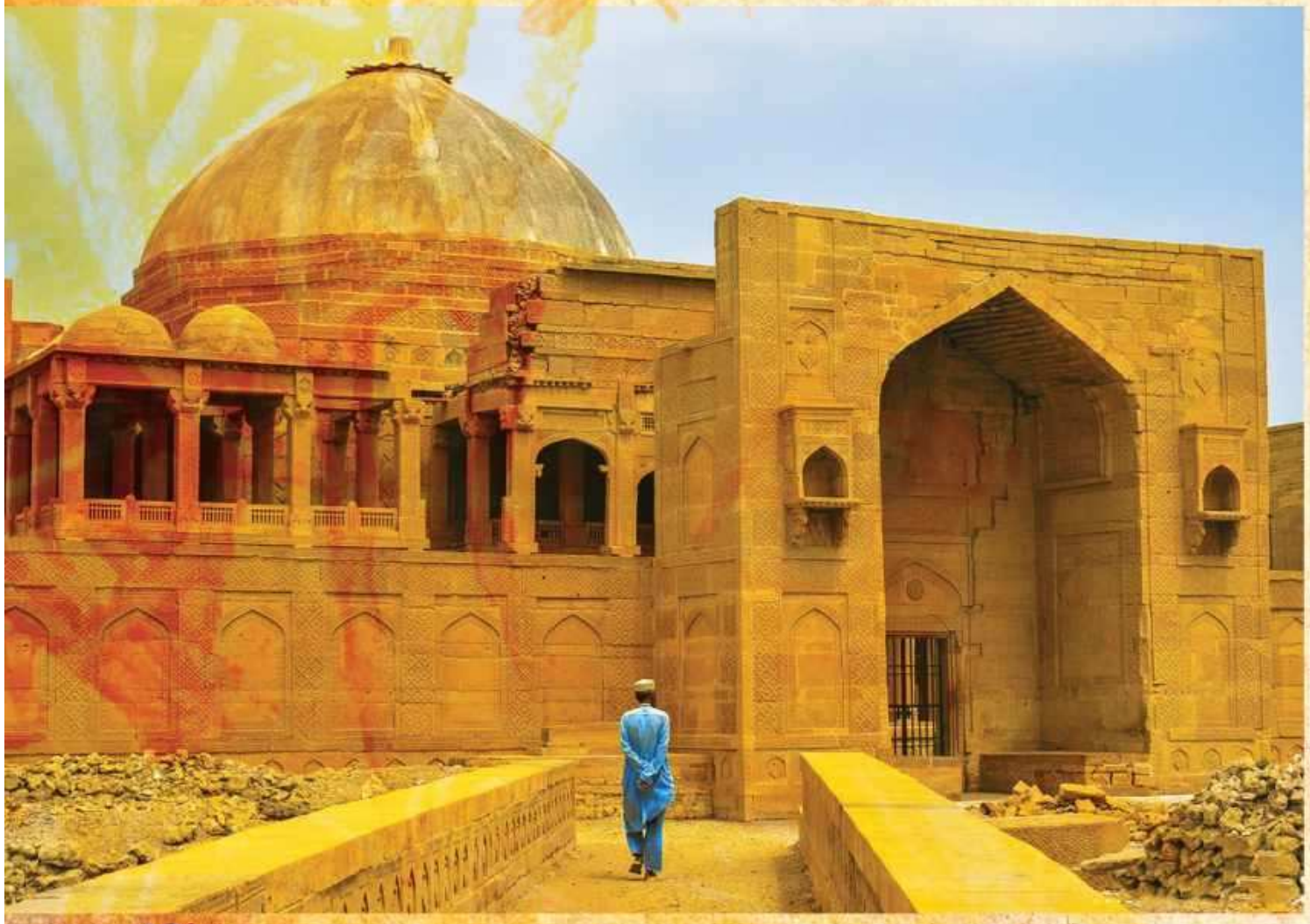
The Samma civilization contributed significantly to the evolution of the Indo-Islamic architectural style. Thatta is famous for its necropolis, which covers 10 square kilometers on Makli Hill. It assumed its quasi-sacred character during Jam Ninda's rule. Every year thousands perform pilgrimage to this site to commemorate the saints buried here. The graves testify to a long period when Thatta was a thriving center of trade, religion, and scholarly pursuits.

The Samma dynasty has left its mark in Sindh with noted structures including the necropolis of and royalties in Thatta.

ARGHUN-TARKHAN DYNASTY

(1,520-1,591 CE)

Turkic or Turco-Mongol ethnicity, who ruled over the area between southern Afghanistan, and the Sindh province Pakistan from the late 15th century to the early 16th century. The Arghuns claimed their descent and name from Ilkhanid--Mongol Arghun Khan. Arghun rule can be divided into two branches; the Arghun branch of Dhu'l-Nun Beg Arghun that ruled until 1,554 CE, and the Tarkhan branch of Muhammad 'Isa Tarkhan that ruled until 1,591 CE.

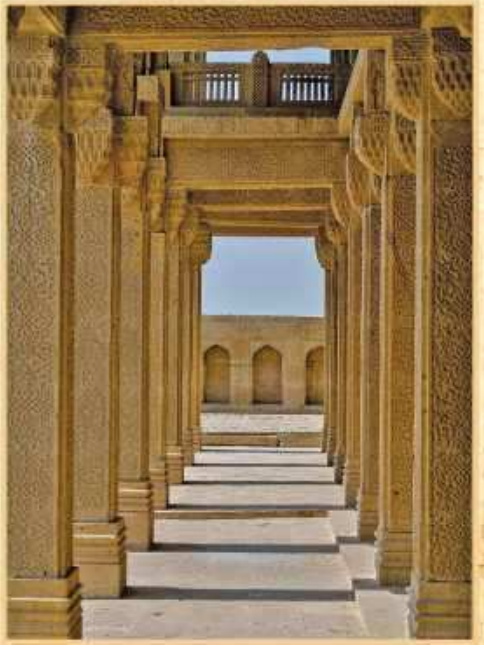


Arghun branch

In 1,522 CE Babur took Kandahar after a drawn-out siege and annexed it. Following this, Shah Beg Arghun made Bukkur (Lower Sindh) his official capital. He died in 1,524 CE and his son Shah Husayn succeeded him. Shah Husayn had the Khutba read in Babur's name and attacked Multan, probably at Babur's insistence. Multan, which was ruled by the Langah, fell in 1,528 CE after an extended siege and Shah Husayn appointed a governor of the city. Shortly after Shah Husayn departed Multan for Thatta, however, the governor was thrown out of the city. The rebels administered Multan for a time independently, but soon afterward submitted to the Mughal Empire, which had been founded by Babur after his capture of Delhi in 1,526 CE.

In 1,540 CE Shah Husayn had to deal with the arrival of Babur's successor Humayun, who had been expelled from medieval India by Sher Shah Suri. Humayun implored Shah Husayn to assist in fighting against Sher Shah Suri but was unable to convince him to do so. Sometime after this Humayun later attempted to wrest Sindh from Shah Husayn, but the latter was able to force a stalemate. The Mughal Emperor eventually agreed to leave Sindh and made his way to Kandahar in 1,543 CE.

Shah Husayn became increasingly incapable of ruling as he approached the end of his life. Because of this, the nobles of Sindh decided to elect Mirza Muhammad 'Isa Tarkhan, who was a member of a senior branch of the Arghuns, as their ruler in 1,554 CE. Shah Husayn was set aside and died childless in 1,556 CE.

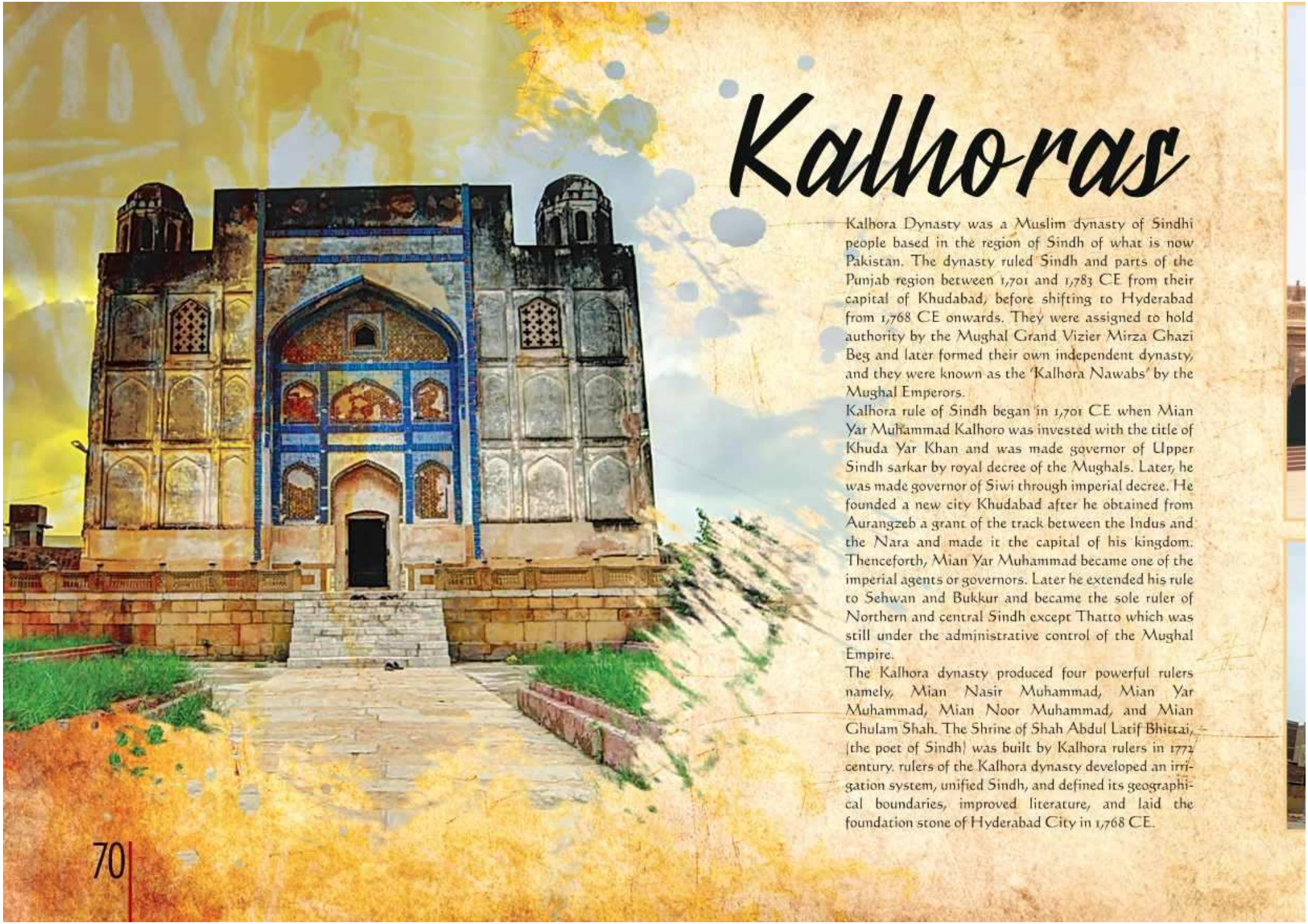


Tarkhan branch

During the civil war between Shah Husayn and Muhammad 'Isa Tarkhan, the latter had sent a request for help to the Portuguese at Bassein. A 700-man force under the command of Pedro Barreto Rolim sailed up to Thatta in 1,555 CE only to find that Muhammad 'Isa Tarkhan had already won the conflict and there was no need for their assistance. Furious at the governor of Thatta's refusal to pay them, the Portuguese sacked the defenseless city and killed several thousand people.

Muhammad 'Isa Tarkhan was soon forced to deal with a rival claimant, Sultan Mahmud Kokaltash reverently referred to as Sultan Mahmud Koka. He was eventually compelled to make peace with Sultan Mahmud; the two agreed that Muhammad 'Isa Tarkhan would keep lower Sindh, with his capital at Thatta, while Sultan Mahmud would rule upper Sindh from Bakhar. In 1,567 CE Muhammad 'Isa Tarkhan died and was succeeded by his son Muhammad Baqi. During the latter's reign, upper Sindh was annexed by the Mughal Emperor Akbar in 1,573 CE.

Mirza Muhammad Baqi committed suicide in 1,585 CE and was succeeded by his son Mirza Jani Beg. In 1591 Akbar sent an army to conquer lower Sindh. Jani Beg put up a resistance but was defeated by the Mughal forces and his principality was annexed. In 1599 he died of delirium tremens.



Kalhoras

Kalhora Dynasty was a Muslim dynasty of Sindhi people based in the region of Sindh of what is now Pakistan. The dynasty ruled Sindh and parts of the Punjab region between 1,701 and 1,783 CE from their capital of Khudabad, before shifting to Hyderabad from 1,768 CE onwards. They were assigned to hold authority by the Mughal Grand Vizier Mirza Ghazi Beg and later formed their own independent dynasty, and they were known as the 'Kalhora Nawabs' by the Mughal Emperors.

Kalhora rule of Sindh began in 1,701 CE when Mian Yar Muhammad Kalhoro was invested with the title of Khuda Yar Khan and was made governor of Upper Sindh sarkar by royal decree of the Mughals. Later, he was made governor of Siwi through imperial decree. He founded a new city Khudabad after he obtained from Aurangzeb a grant of the track between the Indus and the Nara and made it the capital of his kingdom. Thenceforth, Mian Yar Muhammad became one of the imperial agents or governors. Later he extended his rule to Sehwan and Bukkur and became the sole ruler of Northern and central Sindh except Thatto which was still under the administrative control of the Mughal Empire.

The Kalhora dynasty produced four powerful rulers namely, Mian Nasir Muhammad, Mian Yar Muhammad, Mian Noor Muhammad, and Mian Ghulam Shah. The Shrine of Shah Abdul Latif Bhittai, (the poet of Sindh) was built by Kalhora rulers in 1772 century. rulers of the Kalhora dynasty developed an irrigation system, unified Sindh, and defined its geographical boundaries, improved literature, and laid the foundation stone of Hyderabad City in 1,768 CE.

Talpurs

Talpur is a Sindhi-speaking Baloch tribe settled in Pakistan's Sindh, Punjab, and Balochistan provinces. Their dynasty ruled Sindh or its parts until 1955.

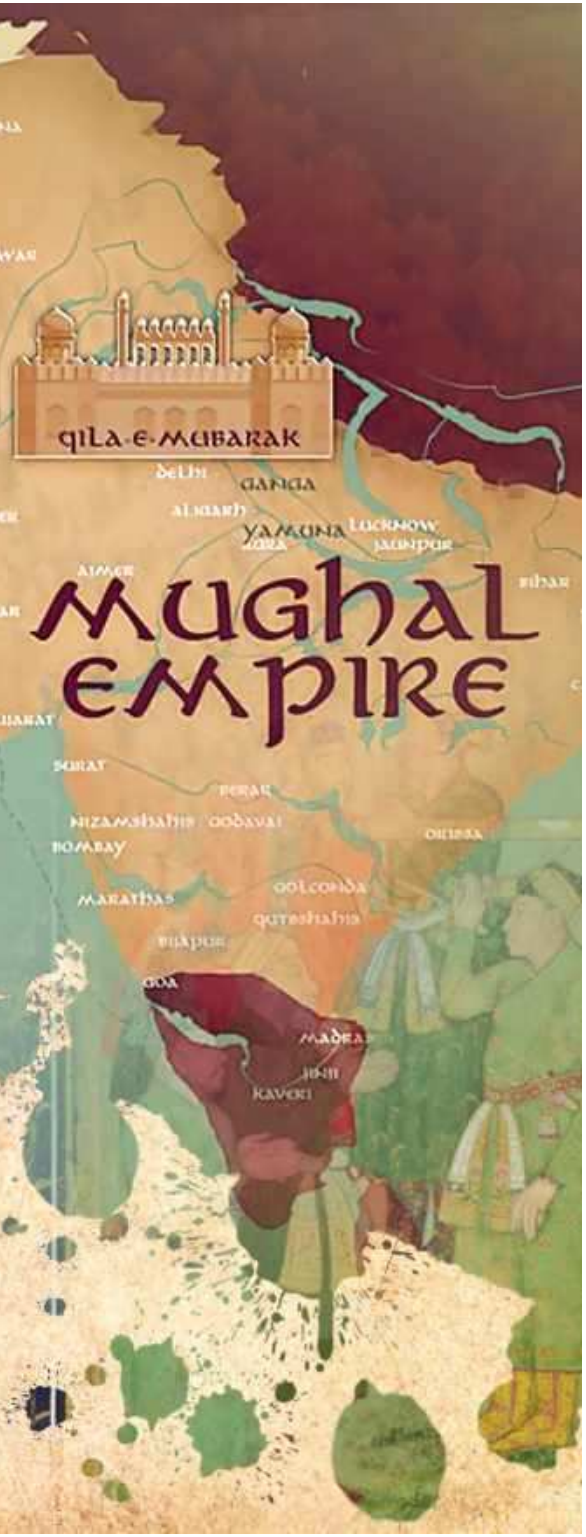
The tribe founded the Talpur dynasty and ruled between 1783-1843. A branch of the dynasty ruled as the princely state of Khairpur until 1955.

The Talpur Baloch served as Kalhora dynasty tribal military leaders but, after the Kalhoras assassinated a Talpur ruler, took over the reins of government at the Halani Battle. In 1783 Talpur rule was established over Sindh, with His Highness Mir Fateh Ali Khan Talpur as the new Amir. It brought an end to the fierce fighting among the tribes with the defeat of the powerful Kalhora.

Although most of the Talpur's are basically Shia they were the founders of Sindhi unity. Talpur dynasty ruled Sindh, in present-day Pakistan, from 1783 to 1843 and were overthrown by the British East India Company led by General Charles James Napier. With the loss of rule to the British, the Talpur family's situation changed overnight. The former rulers were now persecuted. Charles Napier went about his job with vindictiveness and spite. He incarcerated all the male members of the ruling family, leaving the ladies to fend for themselves. The households were looted and stripped of valuables. The arrested Mirs were sent to Calcutta and other places in India where many of them died, including Mir Sobdar, Mir Fateh Ali Khan, and Mir Mohamad Naseer the last ruler of Sindh.

This was a period of trials and tribulations for the entire Talpur Family. They passed it with fortitude and dignity, which added to their stature immensely. The basic reason for their survival was that their roots within the people of Sindh, whom they had served well. The influence of this family survived in spite of the efforts of the British to undermine it. Though it was no longer possible for the family to have a collective influence as it had enjoyed previously, different sections of the family retained influence in their respective regions. Their social influence over the people did not recede and they continued to play a very important role in keeping the people united. They still symbolized all the better things the people expected. This forced the English to restore the Jagirs (Estates) to the families they had belonged to in the first place. Even in their decline, The Talpurs continued their patronage of arts and literature as before.

RISE OF MUGHALS



In the year 1524 CE, the few remaining Sindhi Amirs welcomed the Mughal Empire and Babur dispatched his forces to rally the Arghuns and the Tarkhans, branches of a Turkic dynasty. In the coming centuries, Sindh became a region loyal to the Mughals, a network of forts manned by cavalry and musketeers further extended Mughal power in Sindh. In 1540 a mutiny by Sher Shah Suri forced the Mughal Emperor Humayun to withdraw to Sindh, where he joined the Sindhi Emir Hussein Umrani. In 1541 CE, Humayun married Hamida Banu Begum, who gave birth to the infant Akbar at Umarkot in the year 1542 CE.

During the reign of Akbar, the Great, Sindh produced scholars and others such as Mir Ahmed Nasrallah Thattvi, Tahir Muhammad Thattvi, and Mir Ali Sir Thattvi and the Mughal chronicler Abu'l-Fazl ibn Mubarak and his brother the poet Faizi was a descendant of a Sindhi Shaikh family from Rel, Siwistan in Sindh. Abu'l-Fazl ibn Mubarak was the author of Akbarnama (an official biographical account of Akbar) and the Ain-i-Akbari (a detailed document recording

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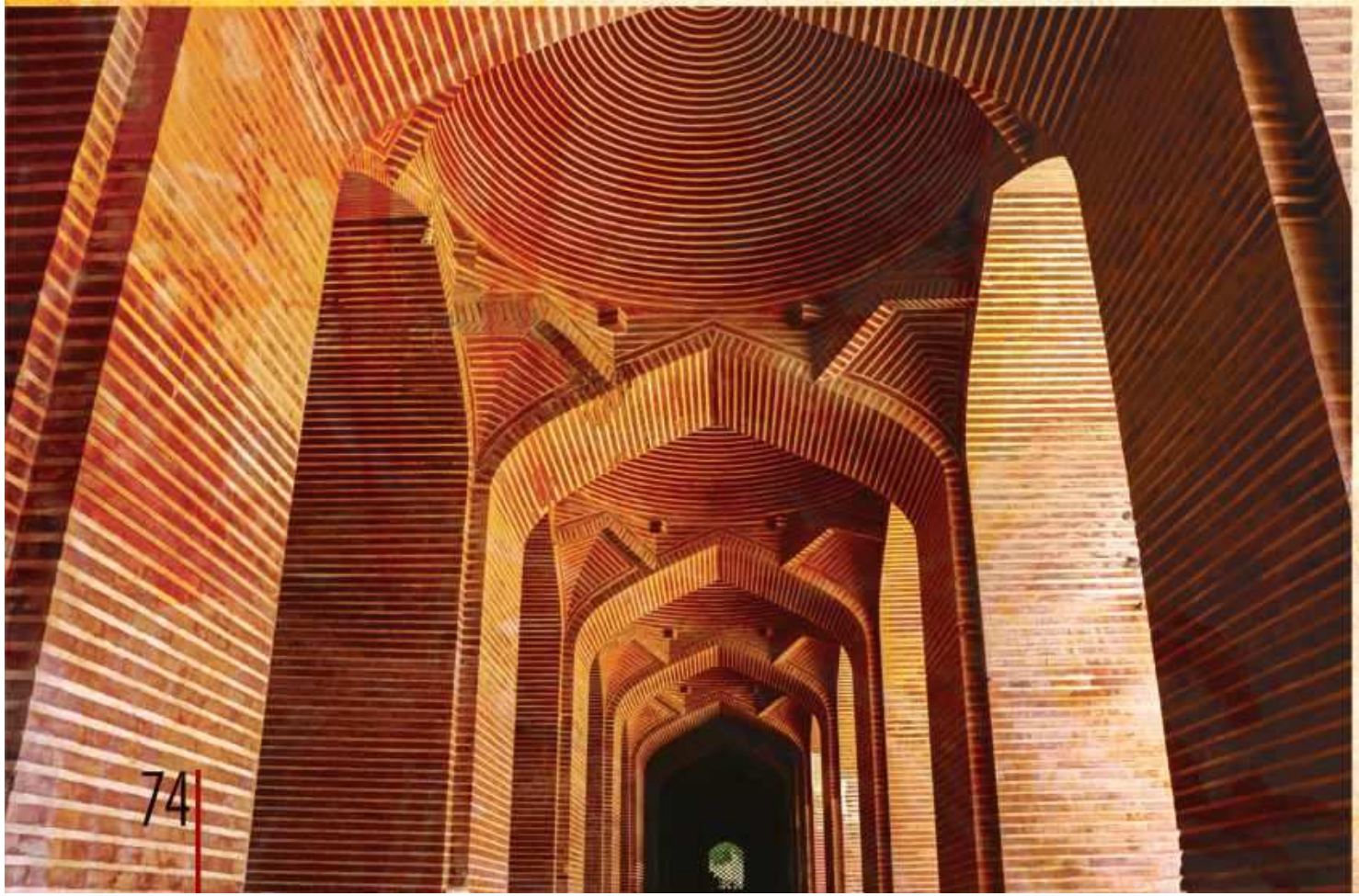
BAY OF
BENGAL



the administration of the Mughal Empire). Shah Jahan carved a subah (imperial province), covering Sindh, called Thatta after its capital, out of Multan, further bordering on the Ajmer and Gujarat subahs as well as the rival Persian Safavid empire.

The commencement of Shahjahan's rule in 1628 CE, offers a very good deal of the regional history of Sindh, explaining the conduct of the Mughal officials and the response of the native masses to it. When Shahjahan ascended the Mughal throne in 1628 CE, he immediately appointed Ahmad Beg Khan as the governor of Sehwan. Due to atrocities and misrule led by Ahmad Beg's brother Mirza Yousuf, the de facto ruler of Sehwan, Yousuf Mirak left Sehwan and reached Multan to his elder brother Mir Abu al-Baqa, the then Governor. Later on, he went to Thatta in 1629 CE with Abu al-Baqa when the latter was transferred there as the governor. Yousuf Mirak stayed at Thatta as long as Mir Abu al-Baqa remained the governor, but in May 1632 CE, he returned to Sehwan when the latter was transferred to Junagadh.

Tarikh Mazhar-i-Shahjahani is a significant source particularly for being an eye-witness account of the period after the conquest of Sindh by the hands of the Mughals in 1591 CE. It reveals that Akbar only seized the sarkars of Bakhar and Sewistan including Lahiri Bandar while the rest of the territory was entrusted to Mirza Jani Beg as a jagir.

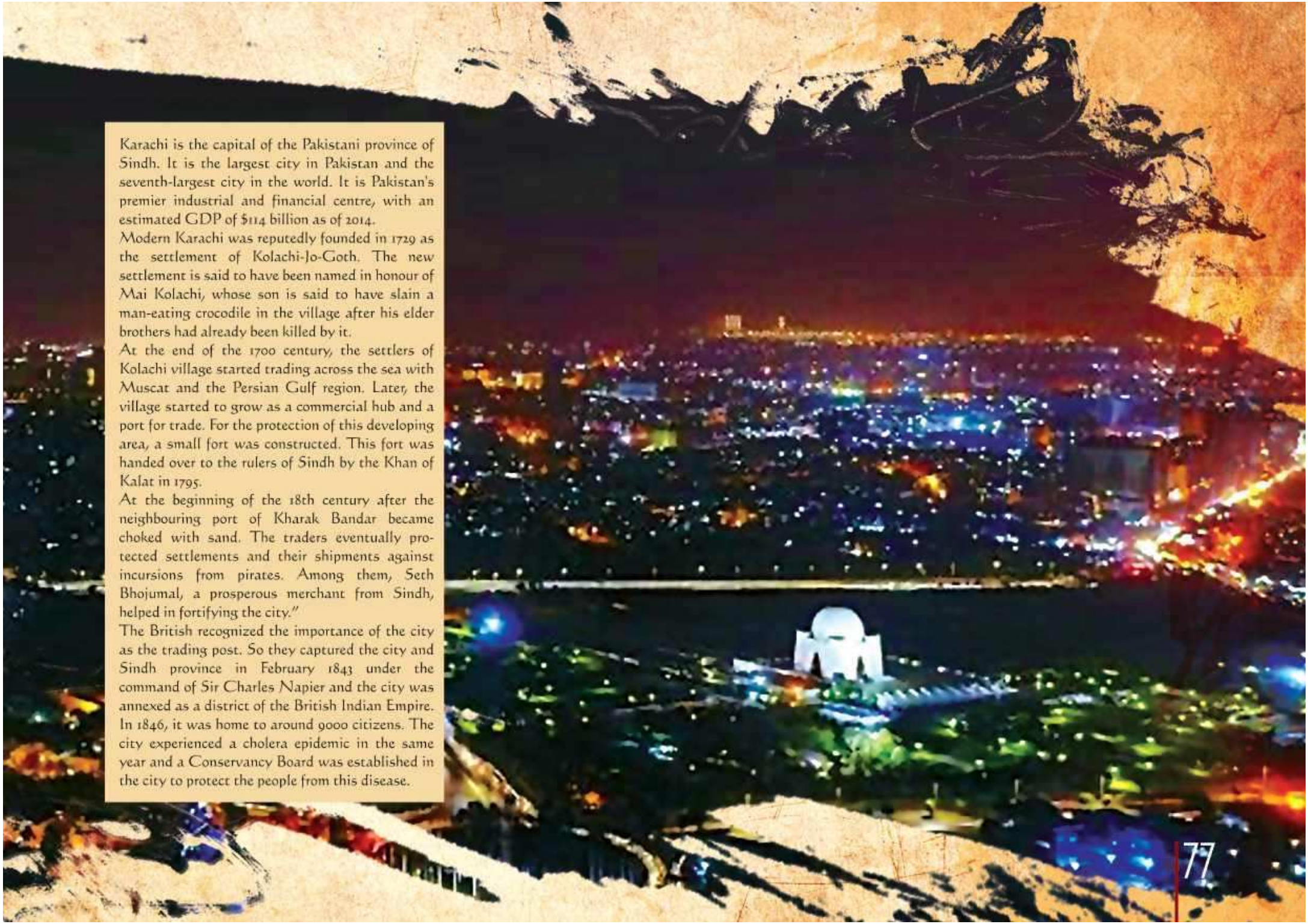
During the Mughal period, Sindhi literature began to flourish and historical figures such as Shah Abdul Latif Bhittai, Sultan-al-Aoliya Muhammad Zaman, and Sachal Sarmast became prominent throughout the land. In 1603 Shah Jahan visited the State of Sindh; at Thatta, he was generously welcomed by the locals after the death of his father Jahangir. Shah Jahan ordered the construction of the Shahjahan Mosque, which was completed during the early years of his rule under the supervision of Mirza Ghazi Beg. During his reign, in 1659 in the Mughal Empire, Muhammad Salih Tahtawi of Thatta created a seamless celestial globe with Arabic and Persian inscriptions using a wax casting method.

From 1752 to 1762 CE, Marathas collected Chauth or tributes from Sindh. Maratha power was decimated in the entire region after the Third Battle of Panipat in 1761. In 1762 CE, Mian Ghulam Shah Kalhoro brought stability in Sindh, he reorganized and independently defeated the Marathas and their prominent vassal the Rao of Kuch in the Thar Desert and returned victoriously.

After the Sikhs annexed Multan, the Kalhora Dynasty supported counterattacks against the Sikhs and defined their borders.

In 1783 CE a firman designated Mir Fateh Ali Khan Talpur as the new Nawab of Sindh, and mediated peace particularly after the Battle of Halani and the defeat of the ruling Kalhora by the Talpur Baloch tribes.

THE RISE OF KARACHI



Karachi is the capital of the Pakistani province of Sindh. It is the largest city in Pakistan and the seventh-largest city in the world. It is Pakistan's premier industrial and financial centre, with an estimated GDP of $114 billion as of 2014.

Modern Karachi was reputedly founded in 1729 as the settlement of Kolachi-Jo-Goth. The new settlement is said to have been named in honour of Mai Kolachi, whose son is said to have slain a man-eating crocodile in the village after his elder brothers had already been killed by it.

At the end of the 1700 century, the settlers of Kolachi village started trading across the sea with Muscat and the Persian Gulf region. Later, the village started to grow as a commercial hub and a port for trade. For the protection of this developing area, a small fort was constructed. This fort was handed over to the rulers of Sindh by the Khan of Kalat in 1795.

At the beginning of the 18th century after the neighbouring port of Kharak Bandar became choked with sand. The traders eventually protected settlements and their shipments against incursions from pirates. Among them, Seth Bhojumal, a prosperous merchant from Sindh, helped in fortifying the city."

The British recognized the importance of the city as the trading post. So they captured the city and Sindh province in February 1843 under the command of Sir Charles Napier and the city was annexed as a district of the British Indian Empire. In 1846, it was home to around 9000 citizens. The city experienced a cholera epidemic in the same year and a Conservancy Board was established in the city to protect the people from this disease.

This Conservancy Board was converted into a Municipal Commission in 1852 and it was again upgraded as Municipal Committee in 1853. This natural harbour started to flourish as a bustling port under British rule. On September 10, 1857, the 21st Native Infantry stationed in Karachi revolted against the British in its First Indian War for Independence, but the plan was busted by the British who regained control over the city very quickly.

In 1914, Karachi had become the largest wheat--exporting port of the entire British Empire, after large irrigation works in interior Sindh were initiated to increase wheat and cotton yields.

In 1864, the first telegraphic message was sent by a direct telegraph connection between Karachi and London. In 1878, the city was connected by a railway line to the rest of India and consequently public building projects like Frere Hall (1865) and Empress Market (1890) were started in the city. Muhammad Ali Jinnah, the founder of Pakistan was born in the city in 1876 in a famous Ismaili Khoja family.

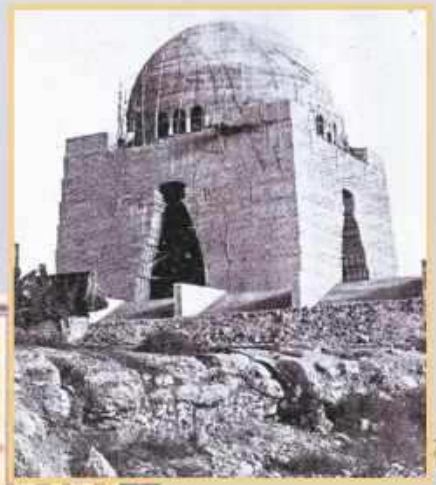
The Bombay District Municipal Act 1837 was extended to Sindh in 1878 and the urban area of Karachi was included in the city. The Municipality started to collect House Tax on Property owners, being the first municipality to collect the tax in the sub-continent. By the end of the 19th century, the city was home to around 105,000 people and it was a cosmopolitan city of Hindus and Muslim communities as well as Jews, Parsis, Iranians, Lebanese and Goan merchants. In 1900, due to the street congestion, India's first tramway system was constructed in this bustling city. At that time Karachi was famous for its railway-tram network, churches, mosques, court-houses, markets, paved streets, and a magnificent harbour.

Karachi City Municipal Act was propagated in 1933 and the Municipality of Karachi was given the status of Municipal Corporation. At the same time, the status of President and Vice President was replaced by Mayor and Dy. Mayor respectively. It consisted of 57 Councilors residing in Karachi, and who were from different communities of Muslims, Hindus, and Parsis. In 1933, Mr. Jamshed Nasserwanji was elected as the first Mayor of the city who had earlier served as elected President for about 20 years. The city was declared as the capital of the newly formed Sindh province in 1936.

At the dawn of independence following the success of the Pakistan Movement in 1947, Karachi was Sindh's largest city with a population of over 400,000.

Karachi was chosen as the Capital of Pakistan. During this period, the city offered shelter to a huge influx of migrants and refugees that came from the Indian province. In 1960, the capital of Pakistan was first moved to Rawalpindi and then to Islamabad. Still, Karachi never lost its importance as the economic center of Pakistan. The Municipal Corporation of Karachi was upgraded to Metropolitan Corporation in 1976. Again on 14th August 2001, the City District Government of Karachi was reorganized in 18 Town Administrations and 178 Union Councils.

Karachi of the 1960s was regarded as an economic role model around the world, with Seoul, South Korea, borrowing from the city's second "Five-Year Plan".



Did you know?

- Karachi was the last stop Alexander the great, He stayed in the area now called Malir.
- The ancient names of Karachi included: Krokola, Barbarikon, Nawa Nar, Rambagh, Kurruck, Karak Bander, Auranga Bandar, Minnagara, Kalachi, Morontobara, Kalachi-Jo--Goth, Banbhore, Debal, Barbarice , and Kurrachee.
- Seth Bhojumal is the founder of Modern Karachi, his port in Kharakbandar was destroyed by sand.
- Karachi Municipality was the first Municipal corporation in the subcontinent that started collecting tax.
- World Financial Centre in Seoul, Korea is designed and modeled after Karachi.
- Quaid-e-Azam declared Karachi as the capital of Pakistan and it served as a federal seat since 1958.

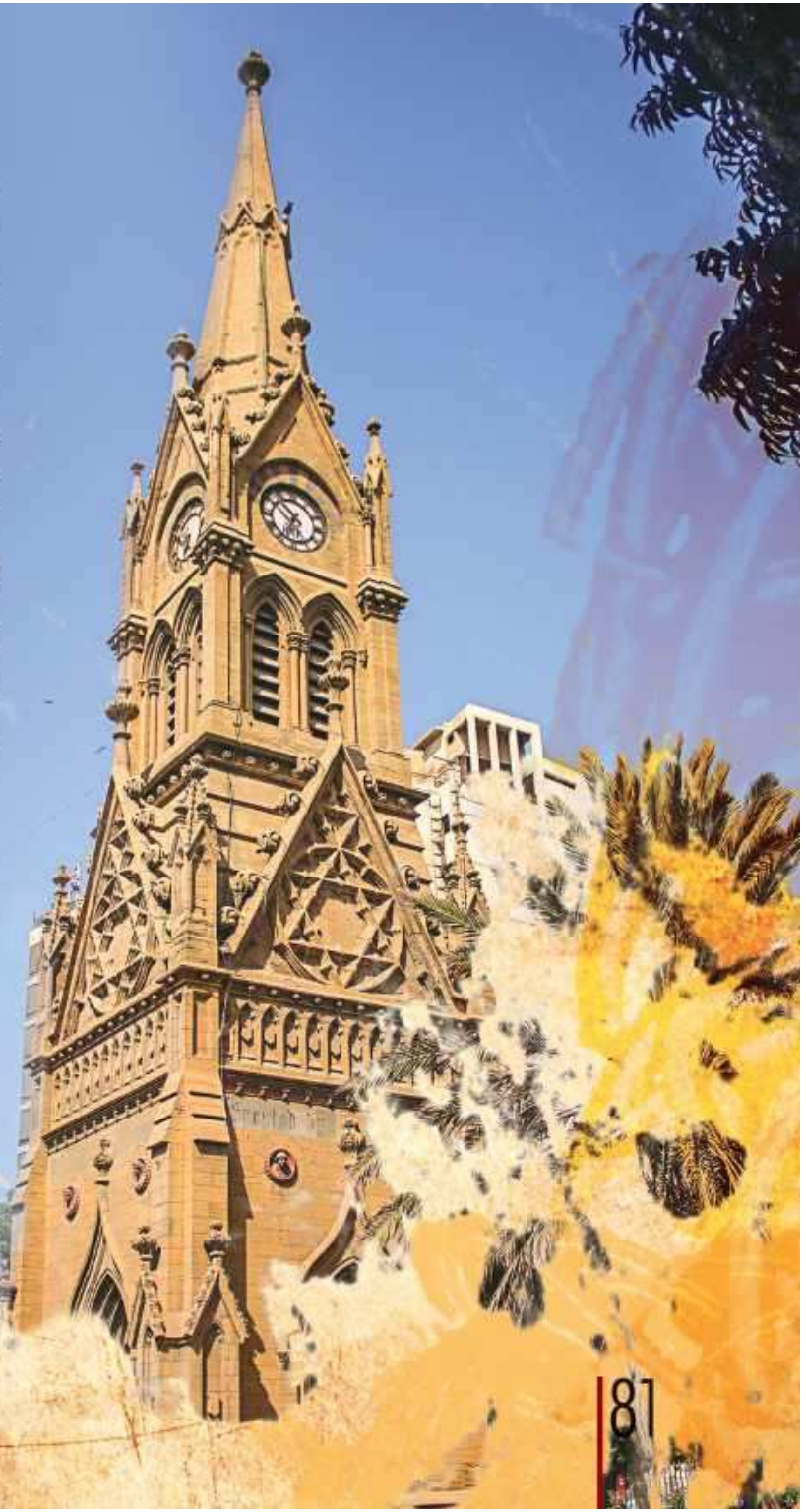
SINDH UNDER BRITISH RULE

The British conquered Sindh in 1843. General Charles Napier is said to have reported victory to the Governor-General with a one-word telegram, namely "Peccavi" – or "I have sinned"

The British had two objectives in their rule of Sindh: the consolidation of British rule and the use of Sindh as a market for British products and a source of revenue and raw materials. The British incorporated Sindh, some years later after annexing it, into the Bombay Presidency. The British desired to increase their profitability from Sindh and carried out extensive work on the irrigation system in Sindh, for example, the Jamrao Canal project.

In this backdrop, the desire for a separate administrative status for Sindh grew. At the annual session of the Indian National Congress in 1913, a Sindhi Hindu put forward the demand for Sindh's separation from the Bombay Presidency on the grounds of Sindh's unique cultural character.

This reflected the desire of Sindh's predominantly Hindu commercial class to free itself from competing with the more powerful Bombay's business interests. Meanwhile, Sindhi politics was characterized in the 1920s by the growing importance of Karachi and the Khilafat Movement. Several Sindhi 'pirs', descendants of Sufi saints who had proselytized in Sindh, joined the Khilafat Movement, which propagated the protection of the Ottoman Caliphate, and those 'pirs' who did not join the movement found a decline in their following. The pirs generated huge support for the Khilafat cause in Sindh. Sindh came to be at the forefront of the Khilafat Movement.



Although Sindh had a cleaner record of communal harmony than other parts of India, the province's Muslim elite and emerging Muslim middle class demanded the separation of Sindh from Bombay Presidency as a safeguard for their interests. In this campaign, local Sindhi Muslims identified 'Hindu' with Bombay instead of Sindh. Sindhi Hindus were seen as representing the interests of Bombay instead of the majority of Sindhi Muslims. Sindhi Hindus, for the most part, opposed the separation of Sindh from Bombay.

Sindh's Hindu and Muslim communities lived near each other and extensively influenced each other's culture. Scholars have discussed that it was found that Hindu practices in Sindh differed from orthodox Hinduism in the rest of India. Hinduism in Sindh was to a large extent influenced by Islam, Sikhism, and Sufism. Sindh's religious syncretism was a result of Sufism. Sufism was a vital component of Sindhi Muslim identity and Sindhi Hindus, more than Hindus in any other part of India, came under the influence of Sufi thought and practices and the majority of them were murids (followers) of Sufi Muslim saints.

The separation of Sindh from the Bombay Presidency triggered Sindhi Muslim nationalists to support the Pakistan Movement. Even while the Punjab and North-West Frontier Province were ruled by parties hostile to the Muslim League, Sindh remained loyal to Jinnah.

Did you know?

- The merger of Sindh into Punjab province was considered from time to time but was turned down because of British disagreement and Sindhi opposition.
- Hinduism in Sindh was to a large extent influenced by Islam, Sikhism, and Sufism.
- Sindh was not divided and was instead made part of Pakistan in its entirety after partition.

Scinde Dawk

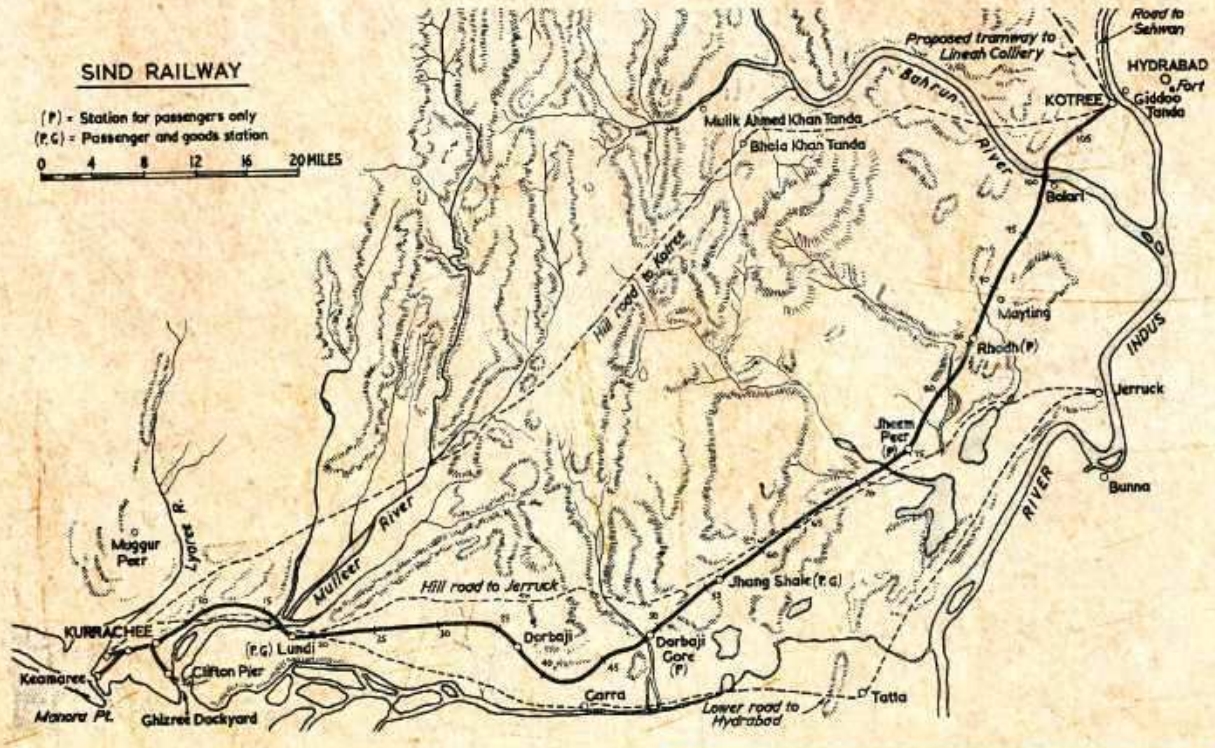
During the Mughul Empire and Samma dynasty, an early postal system developed along the banks of the Indus River in Sindh beginning in the 13th century. The system consisted of runners or 'daak' who would carry letters from one point to another and then hand it off to the next runner who would do the same. Runners were paid according to the distance traveled and the weight of the letters. The system extended from Thatta in the south, through Kotri and Hyderabad and as far north as Sukkur. The system later expanded into lower Punjab (Multan and Bahawalpur). Letters could be exchanged by over two dozen runners before they reached their destination.

In February 1843, following the Battle of Miani, Sind fell to the British followed by Punjab in 1845. Sir Bartle Frere became the Chief Commissioner of Sindh in 1850 and improved upon the postal system by introducing a cheap and standard rate for postage, independent of distance traveled. In 1851, runners were replaced with horses and camels which proved to be beneficial as it quickly and efficiently transported mail, connecting government offices and post offices. In 1855, the Scinde Railway began taking over most mail routes however camels and horses were still used in regions where the railway had not yet been reached. By 1886, the North-Western State Railway was responsible for transporting most mail up and down the country. The postal system by now had been expanded from Karachi in the south to as far north as Gilgit.

Did you know?

- Pakistan Post was established following its independence from Britain under the modified Post Office Act VI, 1898 and became operational on 14 August 1947.
- In 1852, India became the first country in Asia (and the 10th in the world) to issue its postage stamps.

Scinde Railways



The Scinde (Sindh) Railway was first established by deed of settlement in March 1855 and incorporated by the 'Scinde Railway Act' of Parliament in July 1855. The company contracted with the government to construct a line between Karachi and Kotri. The company was granted a 5% return on investment up to a maximum of £1 million to build the 120-mile line. The Karachi-Kotri Railway Linework commenced in April 1858 and on 13 May 1861 succeeded in connecting Karachi to Kotri.

This was the first railway line for public use between Karachi and Kotri, a distance of 108 miles (174 km). The company was involved in several additional railway line projects, as well as the establishment of the Indus Steam Flotilla along the Indus River and Chenab River. The 'Scinde Railway Act' of 1857 granted it the opportunity to extend its operations.

In 1870, the Scinde Railway Company was amalgamated with the Punjab Railway and Delhi Railway companies and renamed as the Scinde, Punjab & Delhi Railway company. This was covered by the 'Scinde Railway Company's Amalgamation Act of 1869.

Did you know?

- The Scinde Railway (reporting mark SR) was one of the pioneering railway companies that operated in Sind during the British Raj between 1855 and 1885.
- One million pounds were spent on the construction of 120 miles' railway line between Karachi and Kotri
- Scinde Railway revolutionizes the traditional postal system of Sindh and make it much faster than before.

Karachi Municipal Corporation

The first form of government was a conservancy board established in 1846 to control the spread of cholera in the city. The board became a municipal commission in 1852, and a municipal committee the following year.

The City of Karachi Municipal Act of 1933 transformed the city administration into a municipal corporation with a mayor, a deputy mayor, and 57 councilors. In 1948, the Federal Capital Territory of Pakistan was created, comprising approximately 2,103 km2 (812 sq mi) of Karachi and surrounding areas, but this was merged into the province of West Pakistan in 1961.

However, the municipal corporation remained in existence and 1976 became a metropolitan corporation, followed by the creation of zonal municipal committees, which lasted until 1994. Two years later the metropolitan area was divided into five districts, each with a municipal corporation.

in 2001, five districts of Karachi were merged to form the city district of Karachi. It was structured as a three-tier federation, with the two lower tiers composed of 18 towns and 178 union councils, with each tier focused on elected councils with some common members to provide "vertical linkage" within the federation.

Each union council comprised thirteen members elected from specified electorates: four men and two women elected directly by the general population; two men and two women elected by peasants and workers; one member for minority communities; two members are elected jointly as the union mayor (Nazim) and deputy union mayor (Naib Nazim).

Each town council was comprised of all of the deputy union mayors in the town as well as elected representatives for women, peasants and workers, and minorities. The district council was comprised of all of the union mayors in the district as well as eleeted representatives for women, peasants and workers, and minorities.

Again in 2011, the City District Government of Karachi has been de-merged into its five original constituent districts namely Karachi East, Karachi West, Karachi Central, Karachi South, and District Malir, Kemari, and Korangi. These seven districts form the Karachi Division now. There are also six military cantonments which are administered by the Pakistan Army.

Architecture in SINDH

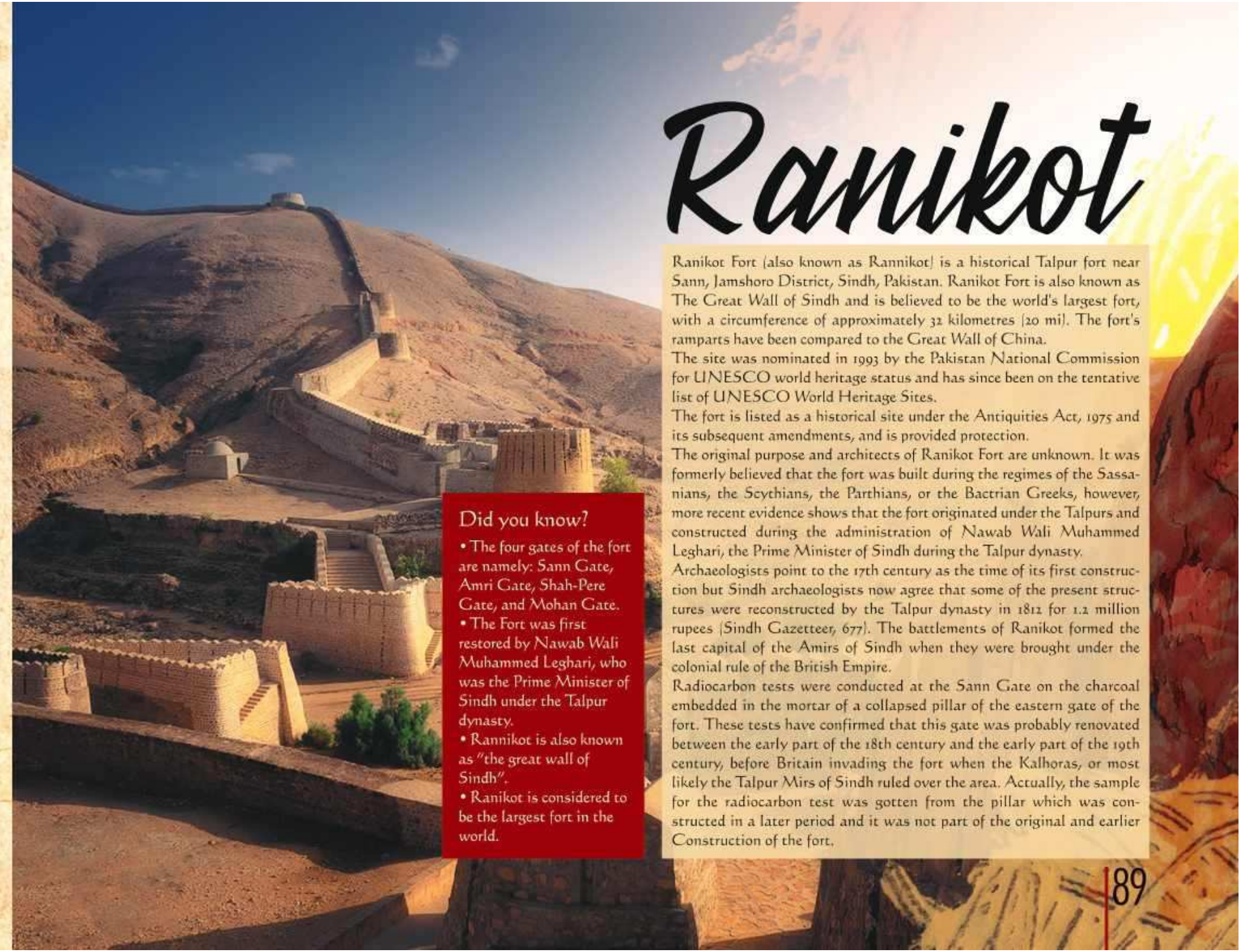
Sindh has a very rich architectural history as archaeologists excavated numerous ancient cities, among them Mohenjo Daro and Kot Diji, which have a uniform, appropriate structure with broad roads as well as well thought out sanitary and drainage facilities. The majority of the discovered brick constructions are public buildings such as bath houses and workshops. Wood and loam served as construction materials. Large scale temples, such as those found in other ancient cities are missing. With the collapse of the Indus Valley civilization the architecture also suffered considerable damage.

Unfortunately, little is known about this civilization, often called Harappan, partly because it disappeared about 1700 BC for reasons unknown and because its language remains deciphered; its existence was revealed only during the 19th century, and excavations have been limited. Surviving evidence indicates a sophisticated civilization. Cities like Harappa and Mohenjo-Daro (the "City of the Dead") had populations of some 35,000, they were laid out according to a grid system. Inhabitants lived in windowless baked brick houses built around a central courtyard. These cities also had a citadel, where the public and religious buildings were located, large pools for ritual bathing, granaries for the storage of food, and a complex system of covered drains and sewers. The latter rivaled the engineering skill of the Romans some 2,000 years later.

With the rise of Buddhism outstanding architectural monuments were again developed, which have lasted into the present. Besides, the Persian and Greek influence led to the development of the Greco-Buddhist style, starting from the 1st century AD. The high point of this era was reached with the culmination of the Gandhara style. Important remnants of Buddhist construction are stupas and other buildings with clearly recognizable Greek statues and style elements like support columns which, besides ruins from other epochs, are found in the Gandhara capital Taxila in the extreme north of Punjab. A particularly beautiful example of Buddhist architecture is the ruins of the Buddhist monastery Takht-i-Bahi in the northwest province.

Sindh witnessed a massive transformation in its architecture after the advent of Islam, the first mosque was built in Bhambhor, later called Bab-ul-Islam. Shahjahan mosque and the necropolis of Makli are considered as a pinnacle of Muslim influence at the architecture in Sindh.

Ranikot



Ranikot Fort (also known as Rannikot) is a historical Talpur fort near Sann, Jamshoro District, Sindh, Pakistan. Ranikot Fort is also known as The Great Wall of Sindh and is believed to be the world's largest fort, with a circumference of approximately 32 kilometres (20 mi). The fort's ramparts have been compared to the Great Wall of China.

The site was nominated in 1993 by the Pakistan National Commission for UNESCO world heritage status and has since been on the tentative list of UNESCO World Heritage Sites.

The fort is listed as a historical site under the Antiquities Act, 1975 and its subsequent amendments, and is provided protection.

The original purpose and architects of Ranikot Fort are unknown. It was formerly believed that the fort was built during the regimes of the Sassanians, the Scythians, the Parthians, or the Bactrian Greeks, however, more recent evidence shows that the fort originated under the Talpurs and constructed during the administration of Nawab Wali Muhammed Leghari, the Prime Minister of Sindh during the Talpur dynasty.

Archaeologists point to the 17th century as the time of its first construction but Sindh archaeologists now agree that some of the present structures were reconstructed by the Talpur dynasty in 1812 for 1.2 million rupees (Sindh Gazetteer, 677). The battlements of Ranikot formed the last capital of the Amirs of Sindh when they were brought under the colonial rule of the British Empire.

Radiocarbon tests were conducted at the Sann Gate on the charcoal embedded in the mortar of a collapsed pillar of the eastern gate of the fort. These tests have confirmed that this gate was probably renovated between the early part of the 18th century and the early part of the 19th century, before Britain invading the fort when the Kalhoras, or most likely the Talpur Mirs of Sindh ruled over the area. Actually, the sample for the radiocarbon test was gotten from the pillar which was constructed in a later period and it was not part of the original and earlier Construction of the fort.

Did you know?

- The four gates of the fort are namely: Sann Gate, Amri Gate, Shah-Pere Gate, and Mohan Gate.
- The Fort was first restored by Nawab Wali Muhammed Leghari, who was the Prime Minister of Sindh under the Talpur dynasty.
- Rannikot is also known as "the great wall of Sindh".
- Ranikot is considered to be the largest fort in the world.

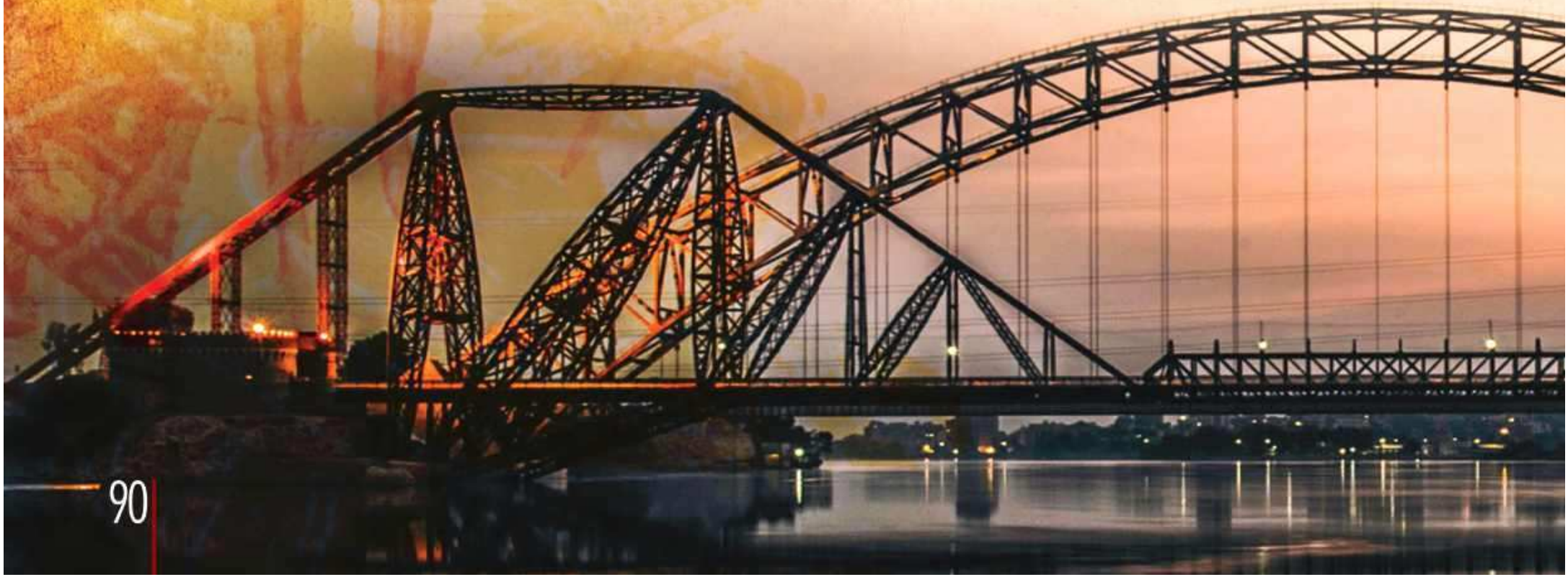
Lansdowne Bridge

The Lansdowne Bridge is a 19th-century bridge that spans the Indus River between the cities of Sukkur and Rohri, in the Sindh province of Pakistan. When completed in 1889, the bridge was the "longest rigid girder bridge in the world." The Ayub Bridge was built immediately adjacent to the bridge in 1962, and so photographs of the Landsdown Bridge usually also show the Ayub Bridge.

Indus was bridged at Attock in 1887 and that allowed Railways in India to run from the westernmost post of Khyber Pass to the eastern city of Calcutta.

India's rail link to the port of Karachi was, however, still broken at the Indus flowing between the towns of Rohri and Sukkur. Indus was not bridged between Kotri and Hyderabad either therefore trains ran on the Karachi-Jamshoro-Larkana-Sukkur route as early as 1879 and then they have ferried across to Rohri and vice versa on a river ferry.

At Sukkur, the river Indus flows through a gap in a range of low lime-stone hills and gets divided into two channels |Sukkur and Rohri



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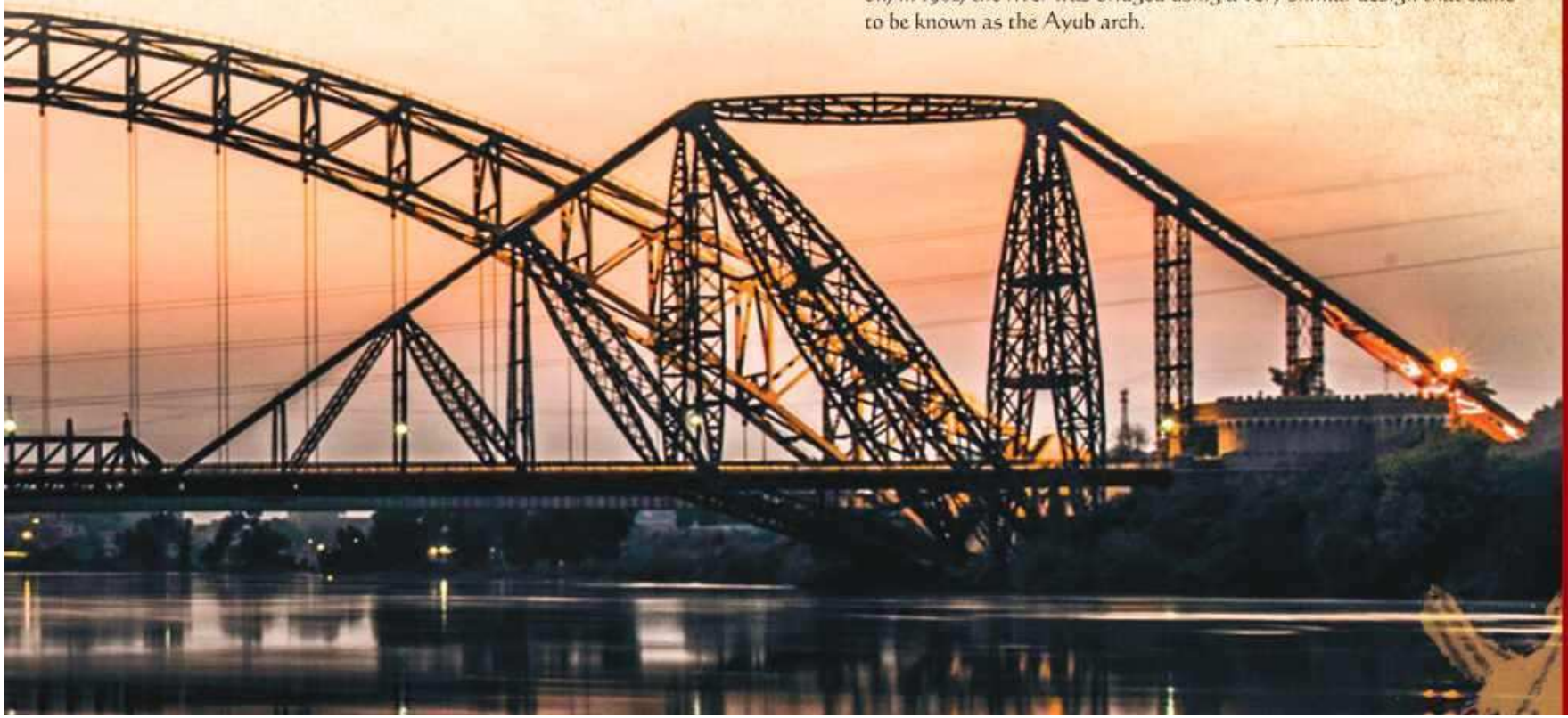
At Sukkur, the river Indus flows through a gap in a range of low limestone hills and gets divided into two channels (Sukkur and Rohri channels) by an island called Bukkur. The Bukkur Island thus provides the best spot for a river crossing. Bridging the channel between Bukkur and Rohri was not so easy. The river bed here is not rocky but silty which made it difficult to build a bridge pier. Therefore, bridge designs were put forward to build a bridge without a pillar. One such design was for an arched bridge but it was not considered in the 1870s. Later on, in 1962, the river was bridged using a very similar design that came to be known as the Ayub arch.



Did you know?

- The bridge was designed by Sir Alexander Meadows Rendel; he designed Lansdowne at Sukkur over the Indus River, which when it was completed in 1889 was the largest cantilever bridge in the world.
- There is a myth that the Landsdowne bridge was constructed by a Muslim architect.
- The bridge was the "longest rigid girder bridge in the world when completed in 1889.
- The cost of the bridge was Rs 2,696,000 including Rs 276,000 that was spent on foundations only.

Faiz Mahal

It was built by Mir Sohrab Khan in 1798 as the principal building serving as the sovereign's court for the royal palace complex of Talpur monarchs of the Khairpur dynasty. Originally it included the ruler's chambers along with 16 waiting rooms for courtiers and guest rooms for royal guests alongside the durbar and dining halls. Additionally, there was the Hathi Khana for the royal elephant and the horses' stables where today there is a mango orchard.

After the original Constituent Assembly of Pakistan was abolished by the Chaudry Ghulam Mohammed/General Iskander Mirza dictatorships, Khairpur state was merged with the Pakistani state in 1955 using the threat of military invasion in violation of the agreement Mir Ali Murad had with the founder of Pakistan, Muhammad Ali Jinnah. Today the former sovereign is an environmentalist and has to his credit an extraordinary flora and fauna haven called the Mehrano reserve, famous for its blackbuck, and hog deer, which are now rare in Sindh.

Did you know?

• At present, Faiz Mahal serves as the home of the last Talpur monarch, H. H. Mir Ali Murad Khan Talpur II (born 1933), and his sons Prince Abbas Raza Talpur and Prince Mehdi Raza Talpur.

KOT DIGI FORT

The ancient site at Kot Diji was the forerunner of the Indus Civilization. The occupation of this site is attested already at 3300 BCE. The remains consist of two parts; the citadel area on high ground (about 12 m), and the outer area. The Pakistan Department of Archaeology excavated at Kot Diji in 1955 and 1957.

Located about 24 kilometers south of Khairpur in the province of Sindh, Pakistan, it is on the east bank of the Indus opposite Mohenjo-Daro.

The site is situated at the foot of the Rohri Hills where a fort (Kot Diji Fort) was built around 1790 by the Talpur dynasty ruler of Upper Sindh, Mir Suhrab, who reigned from 1783 to 1830 AD. This fort built on the ridge of a steep narrow hill is well-preserved.

The site covers 2.6 ha. The earliest occupation of this site is termed 'Kot Dijian', which is pre-Harappan, or early formative Harappan.

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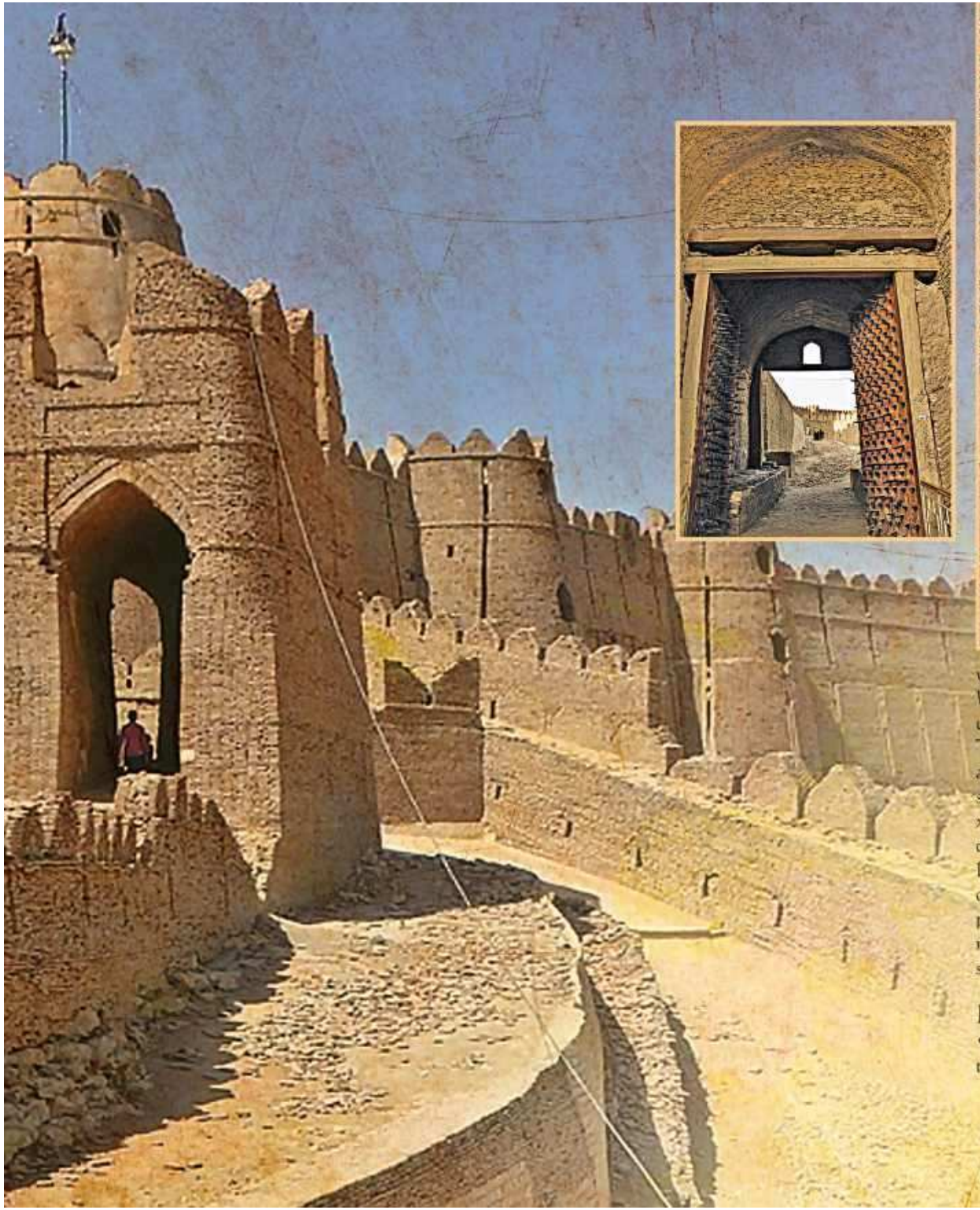
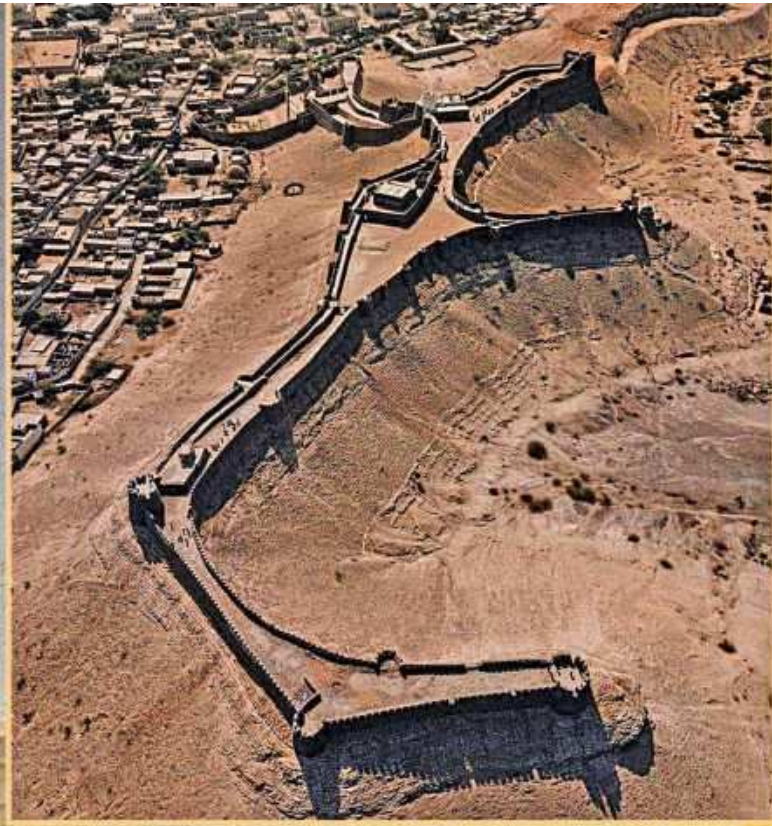
At the earliest layer, Kot Diji I (2605 BC), copper and bronze were not used. The houses and fortifications were made from unbaked mud-bricks. Lithic material, such as leaf-shaped chert arrowheads, shows parallels





with Mundigak layers II-IV. The pottery seems to anticipate Harappan Ware. Later, bronze was used, but only for personal ornaments. Also, the use of the potter's wheel was already in evidence.

The Early Harappan phase construction consists of two clearly defined areas. There is a citadel on high ground for the elites separated by a defensive wall with bastions at regular intervals. This area measures about 500 ft x 350 ft. The Outer area, or the city proper, consisted of houses of mud bricks on stone foundations.

Pottery found from this site has designs with horizontal and wavy lines, or loops and simple triangular patterns. Other objects found are pots, pans, storage jars, toy carts, balls, bangles, beads, terracotta figurines of mother goddess and animals, bronze arrowheads, and well-fashioned stone implements.

Did you know?

• A particularly interesting find at Kot Diji is a toy cart, which shows that the potter's wheel permitted the use of wheels for bullock carts.

SHAH JAHAN MOSQUE

The Shah Jahan Mosque, also known as the Jamia Masjid of Thatta, is a 17th-century building that serves as the central mosque for the city of Thatta, in the Pakistani province of Sindh. The mosque is considered to have the most elaborate display of tile work in South Asia and is also notable for its geometric brickwork - a decorative element that is unusual for Mughal-period mosques. It was built during the reign of Mughal emperor Shah Jahan, who bestowed it to the city as a token of gratitude, and is heavily influenced by Central Asian architecture - a reflection of Shah Jahan's campaigns near Samarkand shortly before the mosque was designed.

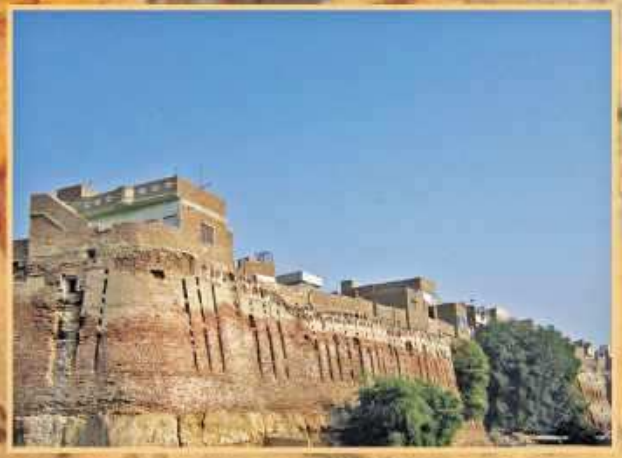
Shah Jahan sought refuge in Thatta from his father Emperor Jahangir, after he had rebelled against his father. Shah Jahan was impressed by the hospitality he received from the Sindhi people and ordered the construction of the mosque as a token of gratitude. Construction of the mosque may have also been partially motivated by a desire to help alleviate the effects of a devastating storm that impacted the region in 1637, and which had nearly destroyed Thatta.

Shah Jahan's campaigns in Central Asia during this era influenced the mosque's architectural style, as Timurid influences were introduced into the Mughal Empire as his armies pressed towards Samarkand, in modern-day Uzbekistan. Even though the Emperor was not in the region during its construction, and so was unlikely directly involved in its construction, its profuse tile-work and intricate brick work indicate that it was funded by the Mughal's imperial coffers.

Did you know?

• The mosque is located in eastern Thatta - the capital of Sindh in the 16th and 17th centuries.

KACHA AND PAKA QILA HYDERABAD



Pacco Qillo

During Talpurs' rule over Sindh, Mir Fateh Ali Khan abandoned Khudabad and shifted his capital to Hyderabad in 1789. He also used the Hyderabad Fort to reside and hold his court in it. He added a Haram and other buildings to accommodate the ruling family and his relations. To enable residents to fulfill their religious obligation, he also commissioned the building of Mosques.

During this period of the Mirs' the fort was gradually swarmed with the shabby and odd buildings of the working class for their habitation. After defeating the Mirs' in the battle of Miani in 1843, the British occupied the fort. Blasts in the fort, later on, destroyed most of the buildings and houses of the public. In 1857, the British razed most of the remaining buildings to the ground to making room to accommodate troops and military stores.

Did you know?

• The Fort was constructed on the hillock known locally as Gunjy, by Mian Ghulam Shah Kalhoro, around 1768 when he founded the city of Hyderabad.

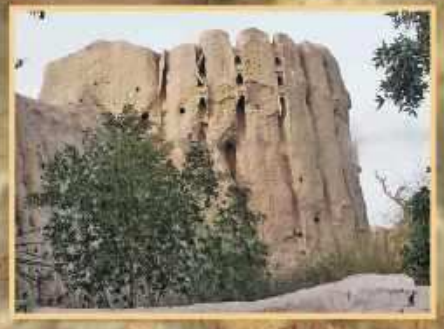
Kacho Qillo

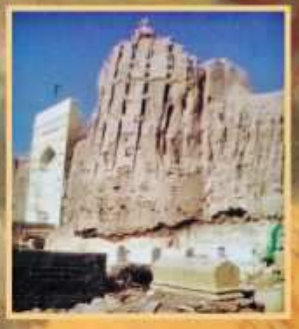
Kacha Qila (Weak Fort) is also called Makki Shah Qila as there is a shrine inside the fort. This fort is small compared to Pakka Qila and is made of mud.

Today, most people head to the fort to pay a visit to the shrine of Makki Shah built on the hill of the fort.

Did you know?

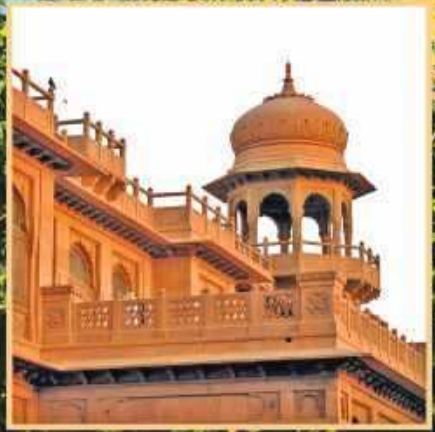
• The fort was built by Mian Ghulam Shah Kalhoro using unbaked clay bricks as opposed to fired baked bricks which were used for the construction of Pakka Qila.





Did you know?

• The elegant palace is built on different levels and was a summer house for the Mohatta family for two decades before they left for India in 1947.



Mohatta Palace

The Mohatta Palace is a museum located in Karachi, Sindh, Pakistan. Designed by Agha Ahmed Hussain, the palace was built in 1927 in the posh seaside locale of Clifton as the summer home of Shivratan Mohatta, a Hindu Marwari businessman from what is now the modern-day Indian state of Rajasthan. The palace was built in the tradition of stone palaces of Rajasthan, using pink Jodhpur stone in combination with the local yellow stone from nearby Gizri. Mohatta could enjoy this building for only about two decades before the partition of India, after which he left Karachi for the new state of India.

Shivratan Chandraratan Mohatta was a Hindu Marwari businessman, who traced his roots in Rajasthan, his recorded ancestry began with Motilal Mohata (spelled Mohatta in English), who migrated in 1842 from Bikaner to Hyderabad (in Telangana, India) to become a clerk in a shop. His four children migrated to Calcutta and became leading merchants of imported cloth. One of them, Govardhan Mohta, moved to Karachi in 1883. His older son, Ramgopal, became a scholar and author. Karachi's Hindu Gymkhana building, officially known as the Seth Ramgopal Goverdhandas Mohatta Hindu Gymkhana was named after this son. Govardhan Mohta's younger son Shivrattan became an industrialist in Karachi and made his fortune from the manufacturing of palm olive soap.

FRERE HALL

Frere Hall is a building in Karachi, Pakistan that dates from the early British colonial-era in Sindh. Completed in 1865, Frere Hall was originally intended to serve as Karachi's town hall and now serves as an exhibition space and library.

Frere Hall is located in central Karachi's colonial-era Saddar Town, in the Civil Lines neighborhood that is home to several consulates. The Hall is located between Abdullah Haroon Road (formerly Victoria Road) and Fatima Jinnah Road (formerly Bonus Road). It lies adjacent to the colonial-era Sind Club.

The building was intended to serve as Karachi's town hall and was designed by Henry Saint Clair Wilkins, after having been chosen from among 12 possible choices.

The building's land was purchased for 2,000 British Indian rupees, which had been donated by WP Andrew of the Scinde Railway, and Sir Frederick Arthur Bartholomew. The total cost of the Hall was about 180,000 rupees, out of which the Government contributed 10,000 rupees, while the rest was paid for by Karachi municipality.

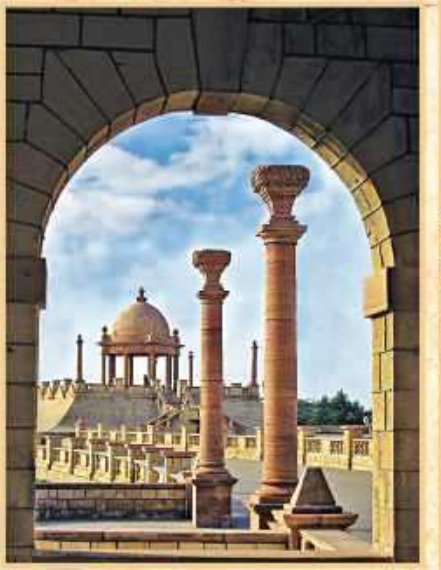
Work commenced in August 1863, and completed in October 1865, though work on the building had not been entirely completed by the time of its inauguration.

In 1877 at Frere Hall, the first attempt was made to form a consistent set of rules of badminton. Following the death of Sir Henry Bartle Edward Frere in 1884, the building was renamed in his honour. Frere was a British administrator who was known for promoting economic development in Sindh, as well as for making the Sindhi Language the language of administration in Sindh, rather than the Persian language which had been favoured by the Mughals.

Did you know?

- The ceiling of Frere Hall features mural paintings by Sadequain

JEHANGIR KOTHARI PARADE



Jehangir Kothari Parade is a promenade built on land donated by Seth Jehangir Hormusji Kothari to the city of Karachi in 1919.

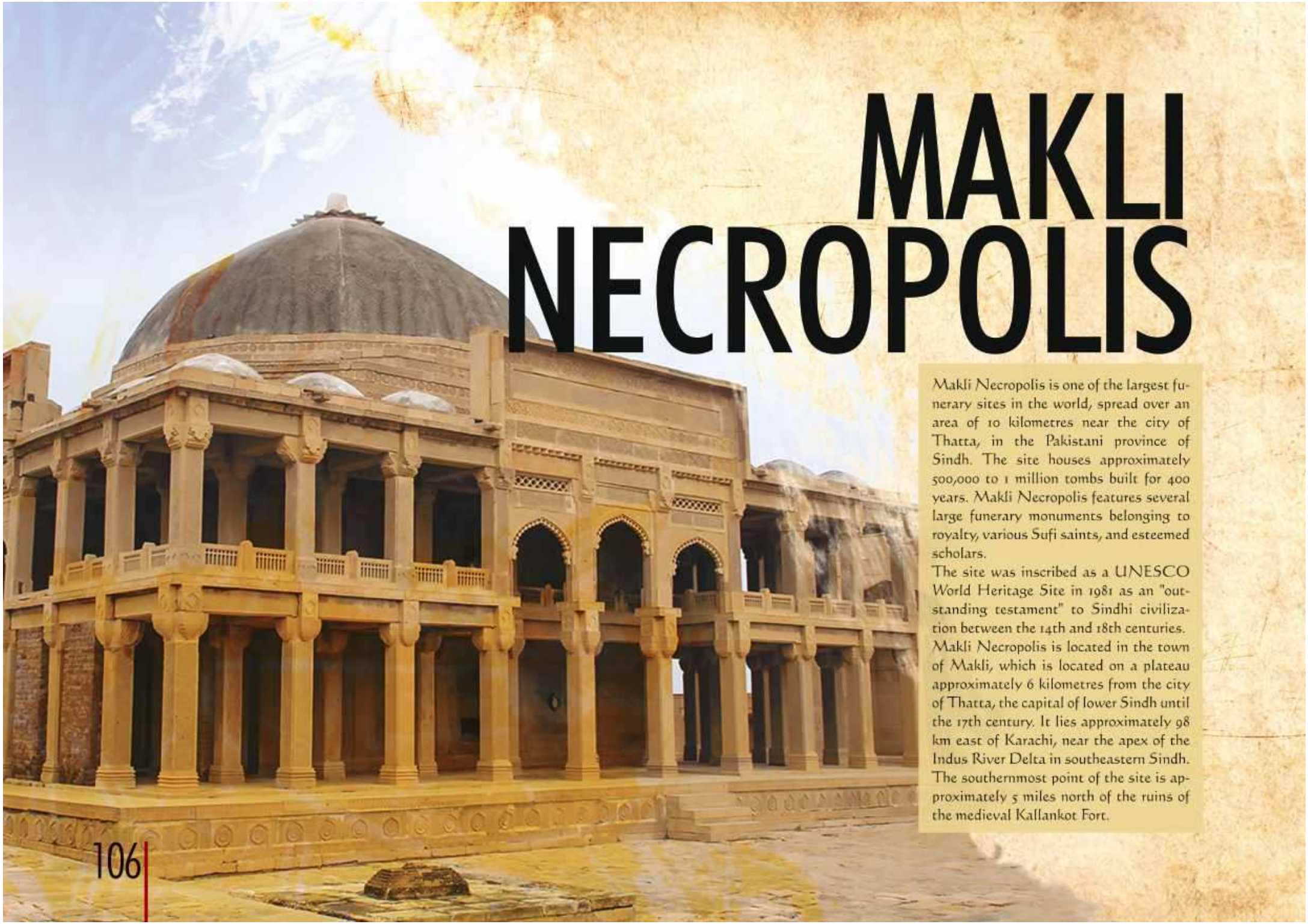
It is situated on a hilltop on the Arabian Sea, in the Clifton Beach area of Karachi. Jehangir Kothari was built in 1919 and opened to the Karachi public in 1920. There are two structures in the complex: The Promenade Pavilion and Lady Lloyd Pier (an elevated sandstone public walkway) which is named after Lady Lloyd, wife of then Governor of Bombay Sir George Lloyd. This is evident in the marble plaque embedded in the pier wall that reads, "Lady Lloyd Pier".

Inspired by Lady Lloyd, the pavilion structure was inaugurated by Lady Lloyd on 5 January 1920 while the pier was inaugurated on 21 March 1921.

The park consists of extensive lighting, pathways, and green spaces. The Lady Loyd Pier runs down the middle of the park. 'Bin Qasim' park - as it is referred to by locals - shares the vicinity with another park, Beach Park, constructed at Clifton Beach. The park is spread over an area of 47 acres and was built along the city's coastal driveway to the south. The shrine of Abdullah Shah Ghazi is situated close by.

Did you know?

- The promenade pier and pavilion was constructed at a cost of British-Indian Rupees 300,000 (approx).



MAKLI NECROPOLIS

Makli Necropolis is one of the largest funerary sites in the world, spread over an area of 10 kilometres near the city of Thatta, in the Pakistani province of Sindh. The site houses approximately 500,000 to 1 million tombs built for 400 years. Makli Necropolis features several large funerary monuments belonging to royalty, various Sufi saints, and esteemed scholars.

The site was inscribed as a UNESCO World Heritage Site in 1981 as an "outstanding testament" to Sindhi civilization between the 14th and 18th centuries.

Makli Necropolis is located in the town of Makli, which is located on a plateau approximately 6 kilometres from the city of Thatta, the capital of lower Sindh until the 17th century. It lies approximately 98 km east of Karachi, near the apex of the Indus River Delta in southeastern Sindh. The southernmost point of the site is approximately 5 miles north of the ruins of the medieval Kallankot Fort.

Royal Mausolea

The impressive royal mausolea are divided into two major clusters: those from the Samma period form their cluster, while those from the Tarkhan, Arghun, and Mughals periods are clustered together.

Samma Cluster

Tombs dating from the Samma Dynasty are clustered together in a 5-acre section at the northern end of the necropolis.

The Samma were Rajput princes, who seized control of Thatta in 1335. Samma tombs are strongly influenced by Gujarati styles and incorporate Muslim and Hindu decorative elements.

The tomb of King Jam Nizamuddin II, completed in 1510, is an impressive square structure measuring 11.4 metres on each side. It was built of sandstone and decorated with floral and geometric medallions. The cuboid shape of the tomb may be inspired by the Ka'aba in Makkah. Its dome was never built, thus leaving the interior exposed to the elements.

The monument features a large and intricately carved Gujarati-style jharoka, or balcony, and a small peak atop it, which makes the tomb resemble a temple. The exterior features 14 bands of decorative motifs that feature both Quranic verses and Hindu symbols, though, in keeping with Islamic tradition, all decoration takes the form of geometric patterns, with the sole exception of a frieze depicting local ducks.

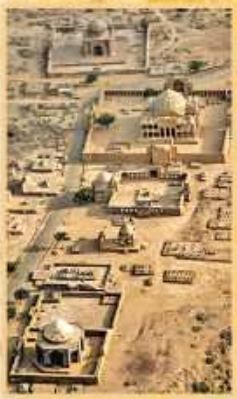
The tomb of Jam Nizamuddin's adoptive son, Darya Khan, resembles a Rajasthani fort, and was built after his death in 1521 Darya Khan had been born a slave, but rose to prominence as a general after defeating an Arghun army in battle. He was granted the title "Hero of Sindh," and was eventually made Madrul Muham, or Prime Minister

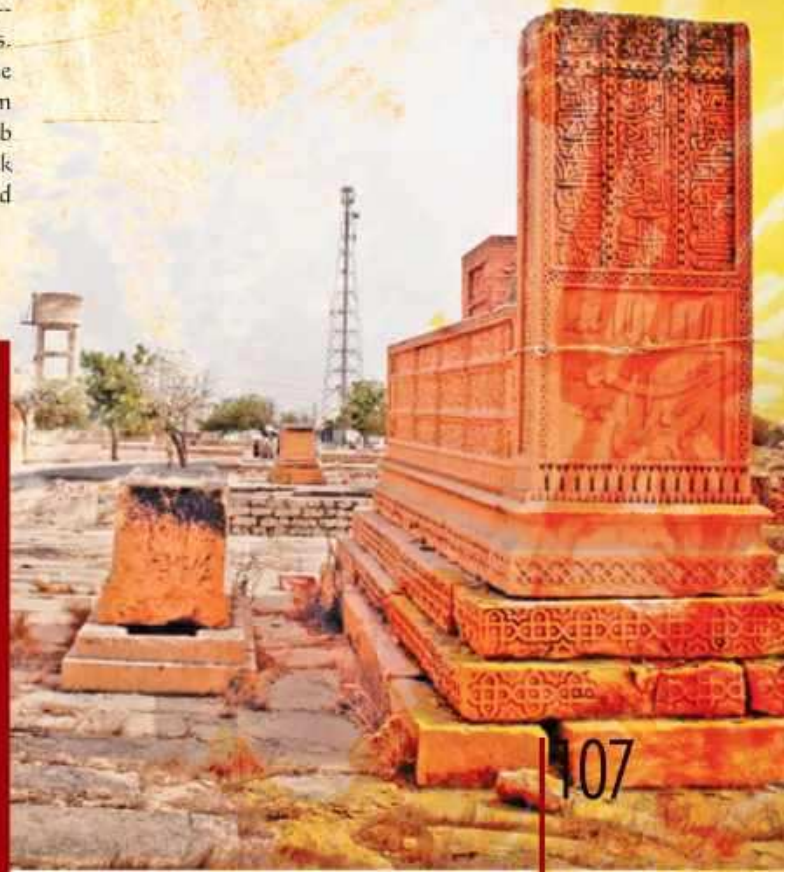
Arghun, Trakhan, and Mughal cluster

The tomb of Isa Khan Tarkhan I, who ruled from 1554 to 1565, represents a departure from the funerary architecture of the Sammas. The tomb features a distinctly new cenotaph-style and is laid out in a rectangular shape with its inner walls entirely covered with Quranic verses. The tomb also has an area dedicated to the graves of 5 of his royal ladies.

The mausoleum of Isa Khan Hussain II Tarkhan (d. 1651) features a two-story stone building with cupolas and balconies. The tomb is said to have been built during Isa's lifetime. Upon completion, legend states that Isa ordered the hands of the craftsmen to be cut off so that they would not be able to make another monument to rival his own.

The tomb of Jan Beg Tarkhan (d. 1600), is an octagonal brick structure whose dome is covered in blue and turquoise glazed tiles. Pavilion or canopy tombs (chattri maqbara or umbrella tomb) is another typical Indo--Islamic architectural feature, as well as enclosure tombs. The Mughal period is represented by many tombs on the southern side of the necropolis, including the mausoleum of Mirza Jani and Mirza Ghazi Baig, that of Nawab Shurfa Khan, the enclosure of Mirza Baqi Baig Uzbek and of Mirza Jan Baba as well as the impressive restored tomb of Nawab Isa Khan Tarkhan the Younger.





Did you know?

- The Sufi saint, poet, and scholar Shaikh Jamali established a khanqah, or Sufi gathering site, at Makli and was eventually buried there.
- The 14th-century Trakhan ruler, Jam Tamachi, venerated the saint and wished to be interred near the saint, beginning the tradition of using Makli as a funerary site.
- According to popular legend, 125,000 Sufi saints are buried on Makli Hill

Chaukhandi Tombs

The Chaukhandi tombs form an early Islamic cemetery situated 29 km (18 mi) east of Karachi, in the Sindh province of Pakistan. The tombs are notable for their elaborate sandstone carvings. The tombs are similar in style to the elaborate tombs at the Makli Necropolis near Thatta and are built in the funerary architectural style typical of lower Sindh.

Generally, the tombs are attributed to the Jokhio (also spelled Jokhiya) and are known as the family graveyard of the Jokhio tribe, although other, mainly Baloch, tribes have also been buried here. They were mainly built during Mughal rule sometime in the 15th and 18th centuries when Islam became dominant.

Architecture

This type of graveyard in Sindh and Baluchistan is remarkable because of its main north-south orientation. The more elaborate graves are constructed with buff-colored sandstone, which has often been kept remarkably well over time in the arid local climate. Tombs were constructed either as single graves or as groups of up to eight graves, raised on a common platform.

A typical sarcophagus consists of six vertical slabs, with two long slabs on each side of the grave indicating the length of the body and the remaining two vertical slabs on the head and foot side. These six slabs are covered by a second sarcophagus consisting of six more

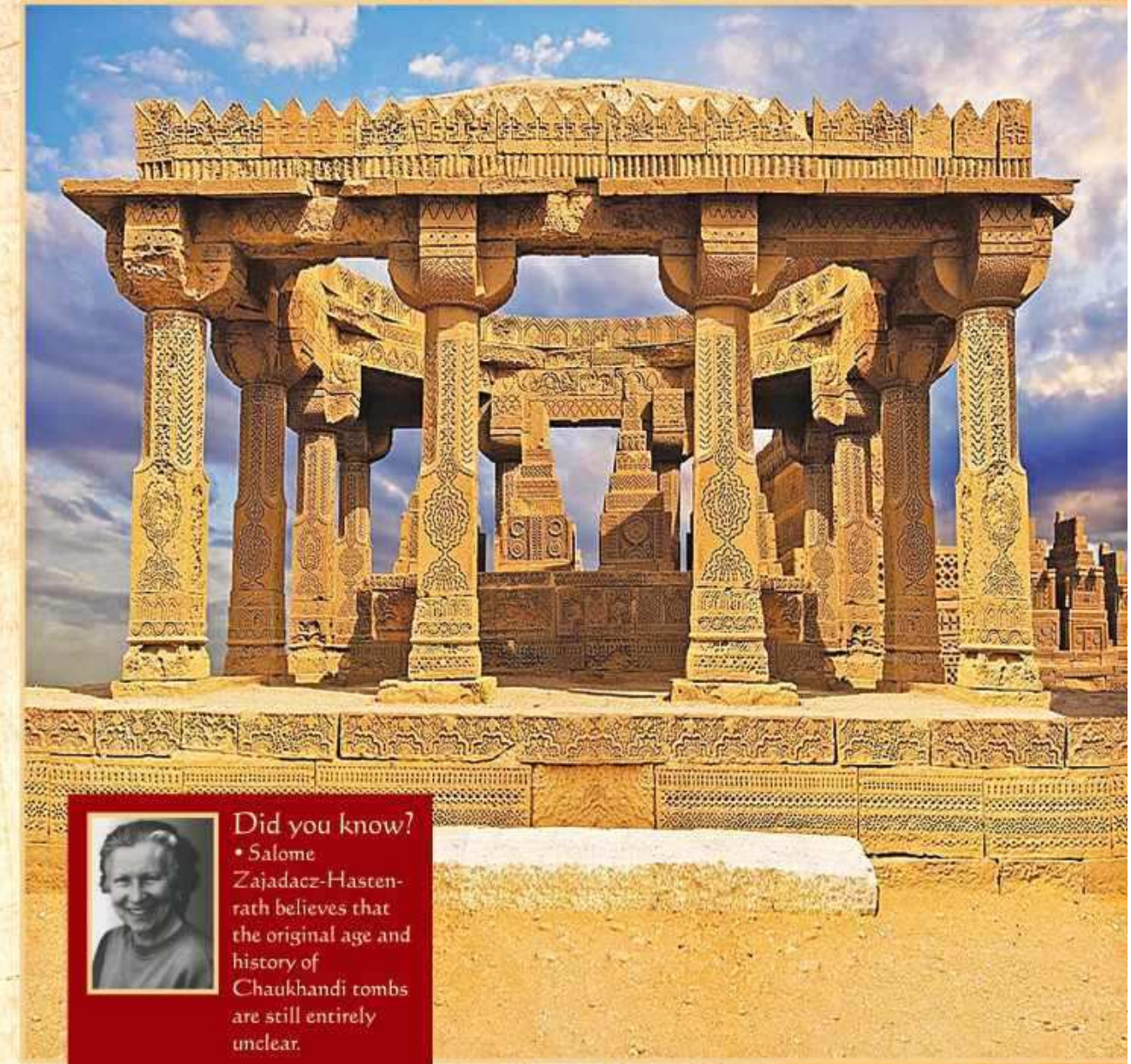
similar vertical slabs but smaller in size, giving the grave a pyramid shape. The upper box is further covered with four or five horizontal slabs and the topmost construction is set vertically with its northern end often carved into a knob known as a crown or a turban. The tombs are embellished with geometrical designs and motifs, including figural representations such as mounted horsemen, hunting scenes, arms, and jewelry.

Discovery and Research

The earliest -passing- reference of the Chaukhandi tombs (a.k.a. Jokundee) is in a letter of J. Macleod, addressed to H. B. E. Frere in 1851. The tombs, however, were given more serious attention for the first time by H. D. Baskerville, the Assistant Collector of Thatta in the Karachi district in 1917. The tombs near Landhi were included in the Ancient Monuments Preservation Act, 1904 in 1922.

After the Second World War, the Chaukhandi tombs did not receive any attention from the Pakistan authorities until Dr. I. H. Qureshi, a renowned historian and the then education minister (later Chancellor of Karachi University), drew the attention of the Department of Archeology and Museums to them, having received a letter on the subject from Zahid Hussain, Governor of State Bank of Pakistan.

In 1978 Salome Zajadacz-Hastenrath published a book in which she mainly dealt with the stylistic evolution of Chaukhandi tombs. Comparing Chaukhandi tombs (tombs of particular types and forms thereof) among each other, a typological framework was established and consequently a relative chronology. By comparing this framework with dated structures, mainly of Makli Hill but also of other sites, the study arrived at dates for the various stages of evolution of the Chaukhandi tombs. Beside the Chaukhandi tombs, strictly speaking, the study also dealt with specific aspects such as the 'Form of the tombstones', 'Riders, weapons, and other depictions on men's graves', 'Jewellery depictions on women's graves', articles which all show the richness of the Chaukhandi funerary art. The documentary part of the book included a list of dated stonemasonry patterns on Chaukhandi tombs.



Did you know?

• Salome Zajadacz-Hastenrath believes that the original age and history of Chaukhandi tombs are still entirely unclear.

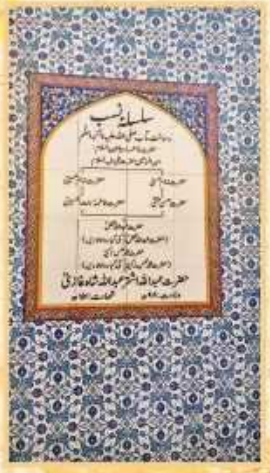
SUFI SAINTS OF SINDH

The word Sufi is derived from the term sahafa. In the times of the Holy Prophet Hazrat Mohammed (P.B.U.H), the message of Islam was spreading far and wide by missionaries and conquests. The sahafa was one band of men who were devoted to prayer and meditation. Worship and search for spiritual perfection was their only aim. Over the centuries the sahafa became those holy men who are now called Sufis.

According to some scholars, the original torch-bearer of Sufism in Sindh was the 13th--century saint Usman Marwandi, also known as Lal Shahbaz.

The mystic Husain ibn Mansur al Hallaj who is credited with the utterance "Anal Haqq" (I am The Creative Truth) reached Sindh in 905, proceeding from Gujarat. He travelled extensively throughout Sindh and discussed theological matters with local sages. He inspired many poets and musicians in the region.

Abdullah Shah Ghazi



Abdullah Shah Ghazi was an eighth-century Muslim mystic and Sufi whose shrine is located in Clifton in Karachi, Sindh. His real name was Abdullah al-Ashtar. His father, Muhammad al-Nafs al-Zakiyya, was a descendant of Muhammad (S.A.W.W) through his daughter Fatimah (S.A).

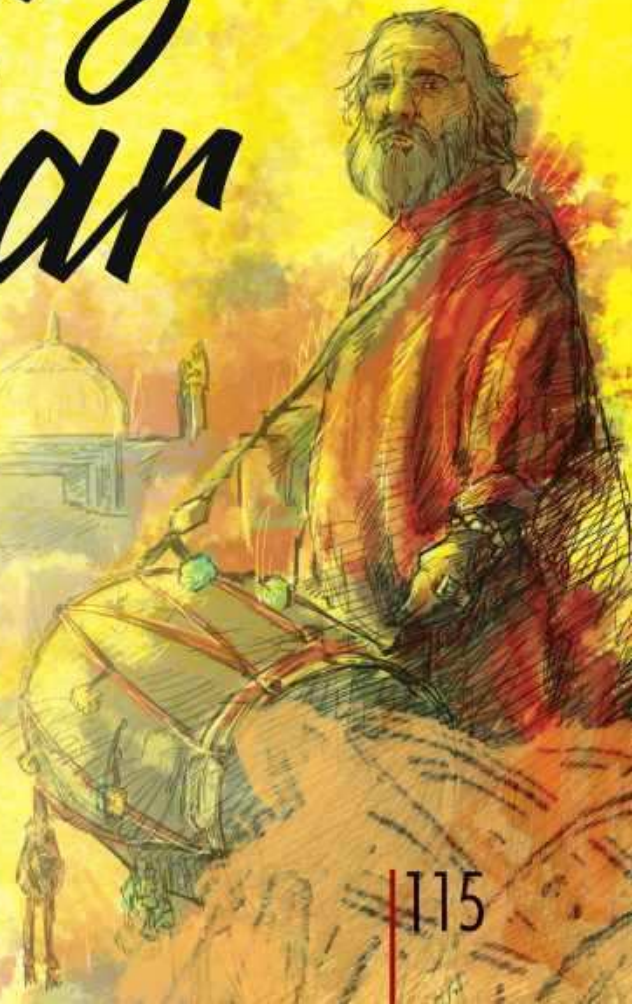
Sohail Lari suggests (in his book, A History of Sindh) that Shah Ghazi was an Arab merchant who had come to Sindh with the first wave of Arab invaders. However, another noted historian, M. Daudpota, suggests that Ghazi arrived in the area from Iraq as a commander, who along with Muhammed Bin Qasim, fought Sindh's Hindu ruler, Raja Dahir, in the eighth century. Abdullah Shah Ghazi was said to have been killed in a forest in the interior of Sindh by his enemies. His devotees buried his body on top of a hill at the coastal area, where he had earlier arrived on an Arab ship. This area now lies in the vicinity of Clifton and Sea View in Karachi.

The tomb is built on a high platform, though the body is kept in a subterranean crypt. The shrine is made of a high, square chamber and a green-and-white striped dome, decorated with Sindhi tilework, flags and buntings. Devotees to the shrine caress the silver railing around the burial place and drape it with garlands of flowers. The shrine is highly regarded and respected by people of all ethnicities and religions.

Until the early twentieth century, the shrine was a small hut on top of a sandy hill in Clifton. The shrine was built and expanded by Murshid Nadir Ali Shah, a Sufi saint of Qalandariyya Sufi Order and the then custodian of the shrine. The iconic building of the shrine, its stairs, mosque, Langar Khana, Qawwali Hall, and pilgrim lodge were built under his supervision. The shrine became a centre of attraction for people belonging to different sects, ethnicities, and sections of society. Free meals and devotional poetry such as Qawwali became the essential features of the shrine The shrine was always devotionally connected to Nadir Ali Shah's dervish lodge, called Pathan Kafi in Sehwan Sharif and for a long time, the arrangements of the shrine and langar continued under his supervision. In 1962, the Auqāf department took its administrative control. The twice a day free meal started by Nadir Ali Shah continued under the management of his followers. In 2011, the shrine was handed over to a Pakistani construction giant, Bahria Town, who renovated the exterior of the shrine. This received a mixed response from the residents of Karachi.

درگاہ حضرت عبداللہ شاہ غازیؒ
سن ولادت 98ھ
سن وفات 151ھ
عرس مبارک 22،21،20 ذی الحج

Lal Shahbaz Qalandar



Syed Usman Marwandi (1177 – 1274), commonly known as Lal Shahbaz Qalandar, was a Sufi saint and religious-poet of present-day Pakistan and Afghanistan. He is highly regarded and respected by people of all religions because he preached religious tolerance among Muslims and Hindus. He was called Lal ("ruby-colored") after his usual red attire and "Shahbaz" to denote a noble and divine spirit and "Qalandar" as he was a wandering holy man.

Lal Shahbaz Qalandar, son of Ibrahim Kabeeruddin, was born in Maiwand, today's Afghanistan. His ancestors had migrated from Baghdad, Iraq, and settled in Mashhad, Iran before moving to Maiwand. He lived when the Ghaznavid and Churids ruled in the Indus region (today's Punjab, Pakistan). Lal Shahbaz Qalandar was a Sufi Muslim.

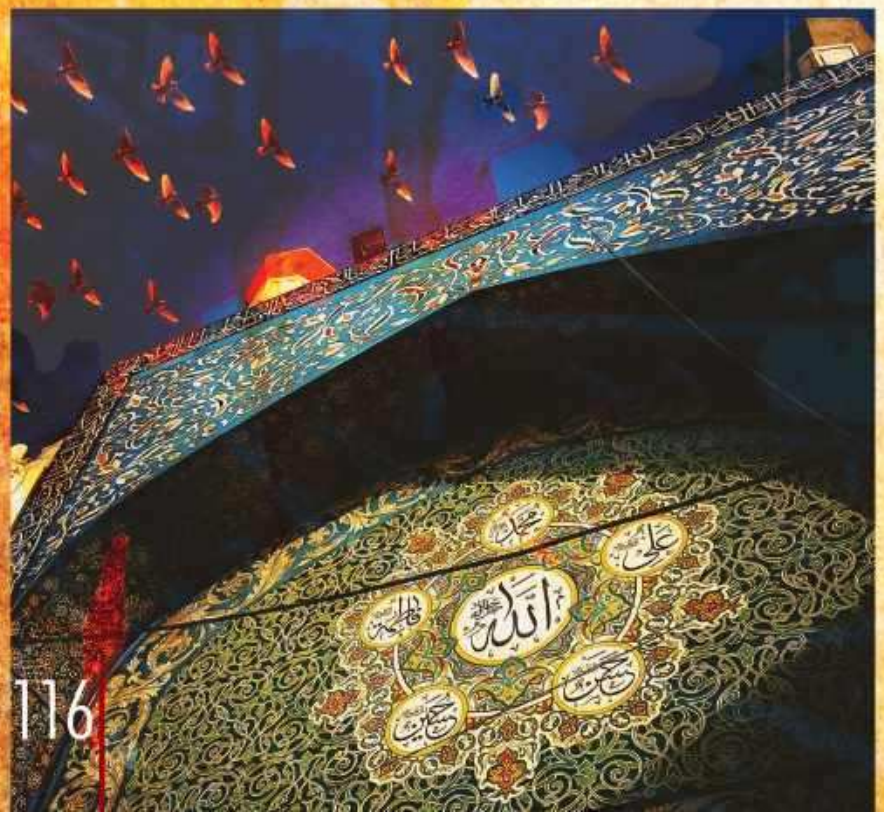
A contemporary of Rumi, he travelled around the Muslim world and settled in Sehwan, Sindh where he was eventually buried. There is evidence of his presence in Sindh in 1196 when he met Pir Haji Ismail Panhwar of Paat and he is believed to have arrived in Sehwan around 1251. There he established a

meeting house (khanqah), taught in the Fughai Islam Madarrsah, and wrote his treatises Mizan-us-Surf, Kism-e-Doyum, Aqd and Zubdah.

In Multan, he met Baha-ud-din Zakariya of the Suhrawardiyya order, Baba Fariduddin Ganjshakar of the Chishtiyya and Syed Jalaluddin Bukhari. The friendship of these four became legendary, they were known as the Chahar Yar (In Persian "the four friends"). According to some historians, the four friends visited various parts of Sindh, Punjab (in present-day Pakistan), and the southern part of India.

Shahbaz became a profound scholar of religions, fluent in many languages including Pashto, Persian, Turkish, Arabic, Sindhi, and Sanskrit. The spiritual song "Dama Dam Mast Qalandar" glorifies Lal Shahbaz Qalandar's teachings, and the song is widely used in Pakistan, India, Afghanistan, and Bangladesh. Originally written in the 13th century, the song has been sung by various singers since then, and is widely popular in the sub-continent.

The shrine of Lal Shahbaz Qalandar was built by Feroz Shah Tughlaq in 1356, expanded by Mirza Jani Beg and his son Mirza Ghazi Beg of Tarkhan Dynasty, but was not completed until 1639, when Nawab Dindar Khan paved the courtyard with glazed tiles. The silver work on the gate, the balustrade around the tomb and



the top of the dome was gifted by Mir Karam Ali Talpur of Talpur Dynasty.

Lal Shahbaz's annual Urs (death anniversary), held on the 18 Sha'aban – the eighth month of the Muslim lunar calendar, brings more than two million pilgrims from all over Pakistan and abroad. On each morning of the three-day feast, the narrow lanes of Sehwan are packed with pilgrims, fakirs, and devotees making their way to the shrine to commune with the saint, offer tributes and ask for their wishes. (Sao Sumar) singing from 6 am till 8 am the next day. They invite bands of folk-singers (mandali) from different regions each year.

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Shah Abdul Latif Bhittai

Shah Abdul Latif Bhittai (18th November 1689 – 1st January 1752) was a Sindhi Sufi scholar, mystic, saint, poet, philosopher, tourist, and musician.

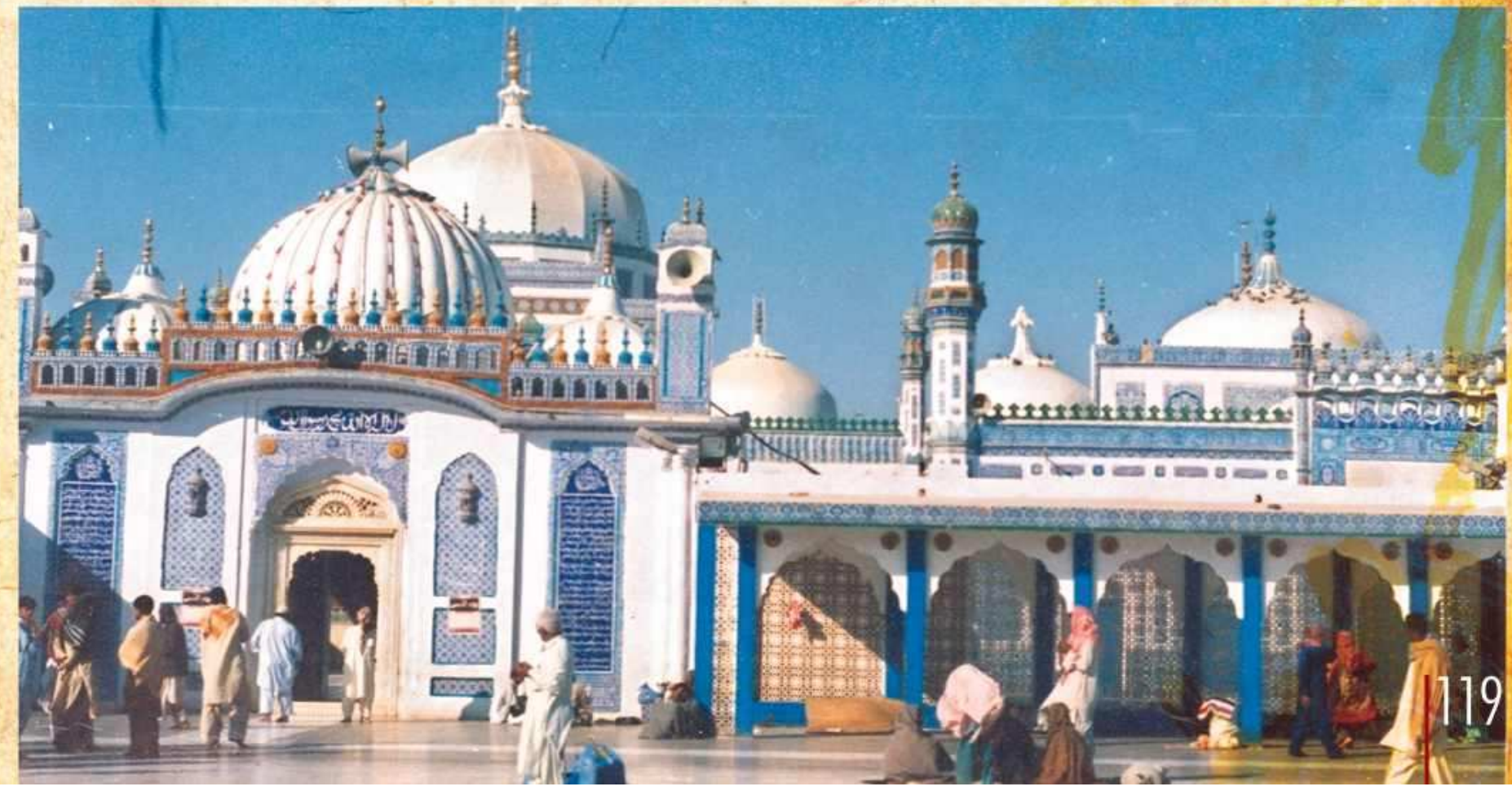
Known as the 'Poet of Sindh', he is widely considered to be one of the greatest poets of the world, who narrated his message for mankind in the Sindhi language. His collected poems are assembled in the compilation well known as "Shah Jo Risalo". Which exists in numerous versions and has been translated to English, Urdu, Punjabi, German and other languages.

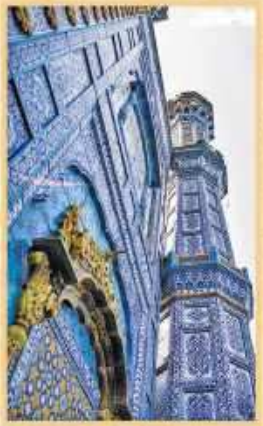
Shah Jo Risalo, written in very pure and concise Sindhi verses, is a great storehouse for Muslims but also for the Hindus. Shah Abdul Latif has hidden his mystical ideas under layers of symbols taken from all spheres of life as well as from the classical Sufi tradition, and particularly from Maulana Rumi's Mathnawi.

Furthermore, the heroines of Shah Abdul Latif Bhittai's poetry are known as the Eight queens of Sindhi folklore who have been given the status of royalty in Shah Jo Risalo. The Eight Queens are celebrated throughout Sindh for their positive qualities: honesty, integrity, piety, and loyalty. They are also valued for their bravery and their willingness to risk their lives in the name of love. The Eight Queens mentioned in Shah Jo Risalo are Marui, Momal, Sassui, Sadia, Noori, Sohni, Sorath, and Lila. In his poetry, Shah has alluded in an elaborate way to these characters of Sindhi folktales and used them as metaphors for high spiritual life.

A 16-foot-high statue of Bhitai was unveiled in front of the Bhit shah rest house on the occasion of his 274th urs. The statue was sculpted by Nadir Ali Jamali, who is associated with the fine arts department of the University of Sindh. It is planned to be permanently put up at the centre of the Karar Lake next to the Bhitai shrine. It took ten months to complete.

His Urs commences every year from 14th Safar (2nd month of Hijra calendar) and lasts for three days.





Sachal Sarmast

Born Abdul Wahab Farooqi (1739–1827) and commonly known as Sachal Sarmast was a Sindhi Sufi poet.

He was born in 1739 in Daraza Sharif and died in 1827. His father was Khawaja Salahuddin Farooqui, who died soon after the Sufi saint's birth. Sachal Sarmast was brought up by his uncle, Khawaja Abdul Haq-l Farooqui, who ended up being his teacher, spiritual leader, and father in law as well.

He wrote poetry in seven languages, most prominently in Sindhi, during the Kalhoro/Talpur era of Sindh. He used this pen-name in his poetry Sachu meaning 'truthful' - while in Sindhi Sarmast means 'ecstatic' in Sindhi and Urdu alike. Sachal Sarmast means 'truthful mystic' or can be translated as "Ecstatic Saint of Truth".

Sachal's poetical works are sung by local singers in Sindhi and Saraiki. Sachal Sarmast was an ardent follower of Wahdat-ul-Wujood (unity of existence), an Islamic Philosophy synonymous with Hamah Oost (all from One).

An annual three-day urs, or festival commemorating the death anniversary of Sachal Sarmast is held at Daraza Sharif, beginning on the 13th day of Ramadan, including a literary conference and musical concerts based on his poetry.

A large number of devotees from across the country converge at Daraza Sharif for the Urs. The Urs celebrations also include mehfil-e-sama and mushaira. The arrangements are made by the Sachal Sarmast Yadgar Committee.

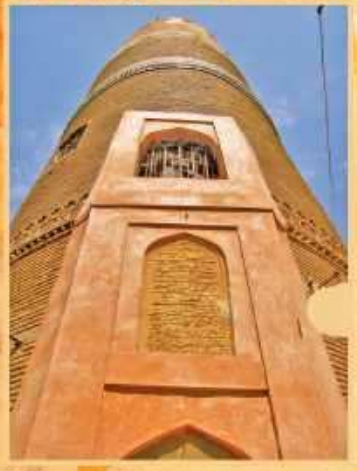
Masoom Shah

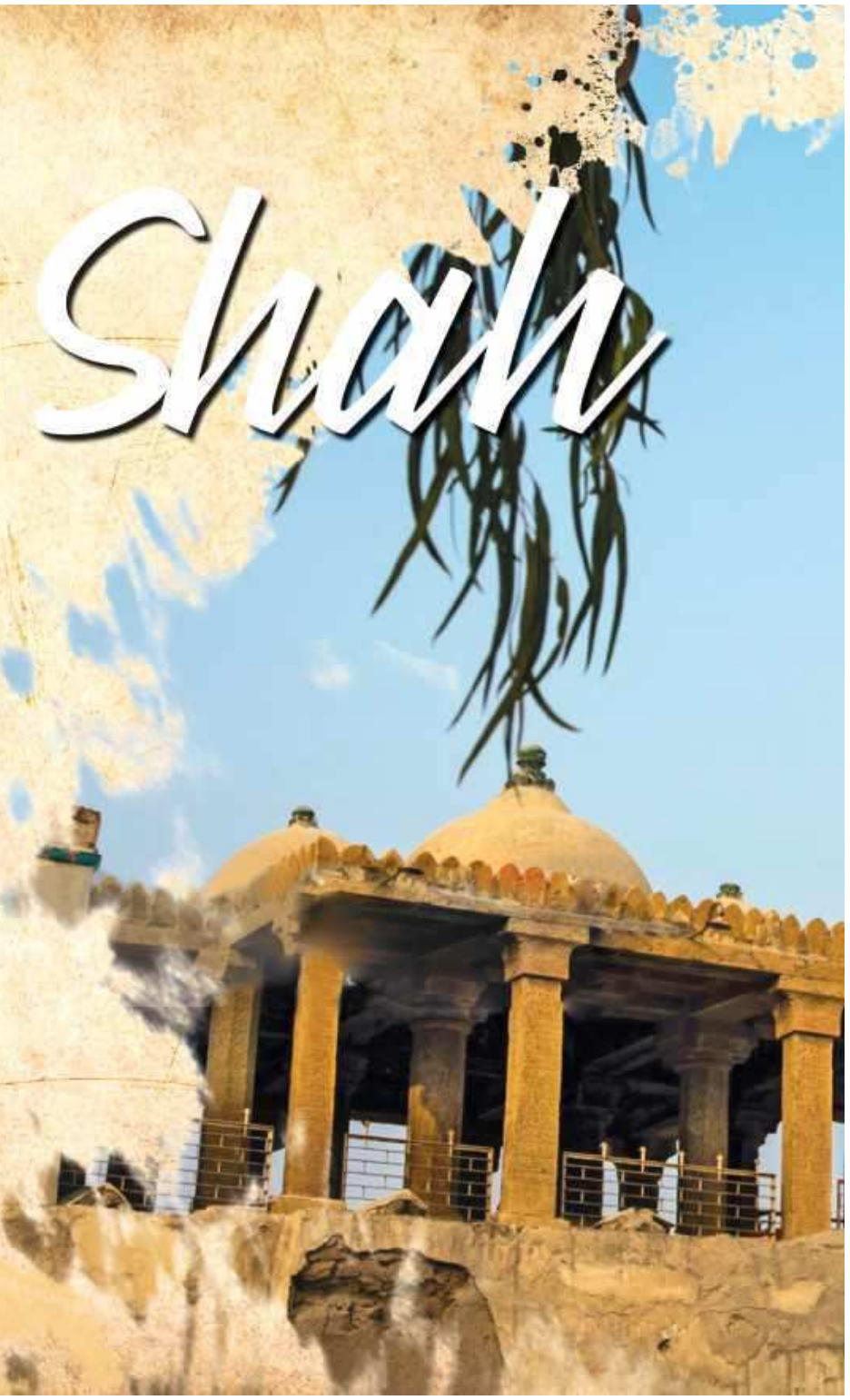
Syed Nizamuddin Mir Muhammad Masoom Shah also known as Mir Muhammad Masoom Shah Bakhri was a sixteenth-century Muslim historian, physician, and pharmacist from Bakhar, Sindh. He is known for writing a history of Sindh, 'Tarikh i Sind' (also known as, Tarikh i Masumi), published in ca 1600.

He was also a trusted lieutenant of the Mughal emperor Akbar. In around 1595 he led Akbar's army in a battle against the Panni Afghan stronghold of Sibi in northwest Quetta, resulting in Baluchistan being annexed into the Mughal empire. Subsequently, in 1598, he was appointed the governor of Sind and Sibi by Akbar.

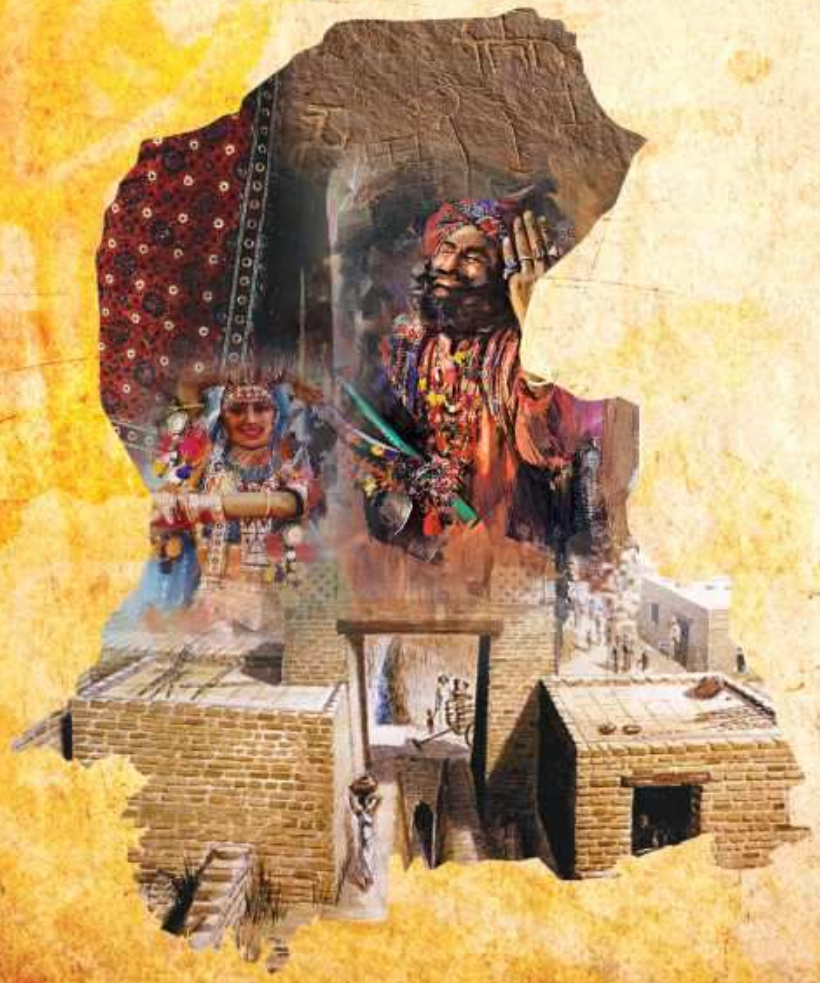
The minaret of Ali Abuzar is the most conspicuous structure of Sukkur town, dating back to 1607 during the Mughal Empire in the Indian subcontinent. Masum Shah was the governor of Mughal Emperor Akbar who appointed him as the Nawab of Sukkur. The minaret was built in about 1607 the monument, built of red brick, is more or less conical in shape, slightly off the perpendicular and surmounted by a dome to which an internal stone staircase gives access. It is about 26 metres in circumference and has 84 steps to the top. It is about 31 metres feet in height and can be seen from miles away. This minaret is believed to have been used as a watchtower. The courtyard around the minaret is the cemetery where Mir Mausum Shah and his family members are buried.

Family and offspring of Nizam-ud-Din Mir Muhammad Masum Shah still live in old Sukkur where he lived during his ruling time. The minaret and its surroundings are still under power of Masumi Family even though the Government of Pakistan has taken the management control of this historical site.





Art and Culture



The Culture of Sindh has its roots in the Indus Valley Civilization. Sindh has been shaped largely by a desert region, the natural resources it had available, and continuous foreign influence. The Indus or Sindhu River that passes through the land, and the Arabian Sea (that defines its borders) also supported the seafaring traditions among the local people.

The excavations of Mohen-Jo-Daro have unfolded the city life of a civilization of people with values, a distinct identity, and culture.

The earliest reference to Sindhi literature is contained in the writings of Arab historians. It is established that Sindhi was the first eastern language which the Quran was translated into, in the 8th or 9th century. There is evidence of Sindhi poets reciting their verses before the Muslim Caliphs in Baghdad. It is also recorded that treatises were written in Sindhi on astronomy, medicine , and history during the 8th and 9th centuries.

Sindhi poetry is also prominent in Sindhi culture. The poetry of Shah Abdul Latif Bhittai and Sachal Sarmast is very famous throughout Sindh. Sindhi music has a unique quality. It is performed in many different ways. Sufi music is performed at shrines, and other simple music is performed at studios and gatherings.

The author of the Akbarnamah wrote that the Kafi music originated from Sindh. The art of 'musical narration' had received patronisation under the Sumrah dynasty of Sindh and was further developed and patronised under the Sammahs. The most renowned Sindhi genre of poetry is the kafi which, according to Annemarie Schimmel, is accompanied by instruments and is a vehicle of mystical songs. Shah 'Abd al-Latif is seen as the greatest renovator of Sufi music in Sindh.

Rock carvings of Sindh

The Ancient Rock Carvings of Sindh have been explored in Kirthar Mountains Range, Sindh, Pakistan. The Kirthar Mountains Range covers a distance of 190 miles (300 Kilometers) in boundaries of Jacobabad District, Qambar Shahdadkot District, Dadu District, and Jamshoro District from north to the south up to Karachi, Sindh.

Numerous sites of ancient rock carvings have been discovered where ancient rock art is engraved on rocks. The sites are located at Hur Dhoro, Zainy Dhoro, Peepal spring, Pachhal, Sado-Mado. Whereas, the dhoris in the vicinity of the Nai Gaj Valley which is located at a distance of 38 km towards west of Johi town in Johi tehsil, Dadu District, Sindh, are the Shakloi Dhoro, Phazgar Dhori, Gurban Dhoro, Met Dhori, Makhi Dhori, Faizoo Garoti, Sakey Dand, Gurban Dhoro and others.

The rock carvings also have been discovered nearby Gadap Town at Gadap Tehsil of Karachi district. Undoubtedly, Dadu District is more abundant in ancient rock carvings of Sindh.

The ancient inscriptions of Brahmi script or Brahman script and Kharosthi scripts are as well inscribed in these ancient rock carvings of Sindh.

Ajrak

The Sindhi word ajrak comes from the Persian language meaning 'little bricks'. Ajrak is a unique form of block-printing found in Sindh, Pakistan; Kutch, Gujarat; and Barmer, Rajasthan in India. These shawls display special designs and patterns made using block printing by stamps. Over the years, ajraks have become a symbol of the Sindhi culture and traditions. Ajrak print is also famous in neighbouring areas of India in the states of Rajasthan and Gujarat.

Sindhi Cap

The Sindhi cap is also known as Sindhi topi is a skullcap worn predominantly by Sindhi people of Sindh province in Pakistan, however, it has also been worn by the Saraiki people, Baloch people, and Pashtuns, and can be found throughout Pakistan. It is regarded as an essential part of Sindhi and Saraiki culture.

The hat is circular/cylindrical except for a portion cut out in the front to expose the forehead the cut in the front is shaped like an arch cut. Intricate geometrical designs are embroidered on the hat, and very often small pieces of mirror and gemstones are sewed into it. In Sindhi culture, the Sindhi topi is often given as a gift or as a sign of respect, along with the Ajrak. In December 2009, "Sindhi Topi Day" was celebrated in Pakistan's Sindh province to celebrate the Sindhi cap and Sindhi culture.

Sindhi Music

Music from Sindh province is sung in Sindhi and is generally performed in either the "Baits" or "Waee" styles. The Baits style is vocal music in Sanhoon (low voice) or Graham (high voice). Waee instrumental music is performed in a variety of ways using a string instrument. Waee, also known as Kafi, is found in the surrounding areas of Balochistan, Punjab, and Kutch.

The traditional compilations of Shah Jo Risalo by Shah Abdul Latif Bhitai include 30 Surs (chapters) which are sung as raags. The oldest publications of Shah Jo Risalo contained some 36 Surs, but later most of the linguists discarded 6 Surs, as their language and content did not match with the Shah's style. Recently, Dr. Nabi Bakhsh Baloch, the most renowned linguist of the Sindhi language has compiled and printed a new edition after 32 years of research in folk culture, language, and history of the Sindhi language. Renowned singer Abida Parveen has recorded all of Shah's sur.

The traditional 30 Surs included in Shah Jo Risalo are:

- Bilawal
- Kalyaan
- Yaman Kalyaan
- Khanbhaat
- Suri Raag
- Samundi
- Sohni
- Sasui Aburi
- Maazuri
- Desi
- Kohyari
- Husaini
- Laila Chanesar
- Mumal Ranu
- Marvi
- Kaamod
- Ghatu
- Sorath
- Kedaro
- Sarang
- Asaa
- Ripp
- Khahori
- Barwo Sindhi
- Ramkali
- Kapa'iti
- Purab
- Karayal
- Pirbhati
- Dahar
- Misri solangi

Common instruments used in Sindhi regional music include:

- Ektara known as Ektaro in Sindhi
- Tanpura known as Tanpuro in Sindhi
- Alghoza Flute
- Bansuri
- Pungi known as Been in Sindhi
- Narr
- Naghara
- Dhol
- Borrindo

Did you know?

- Some research scholars of Sindh believe that rock carvings of Sindh belong to the Neolithic and chalcolithic periods. According to some other anthropologists and research scholars, this art of rock carvings is prehistoric.
- Sindhi writings in Pakistan and India were noticeably diverging by the late 20th century; authors from the former country were borrowing extensively from Urdu, while those from the latter were highly influenced by Hindi.

Abida Parveen

(Symbol of traditional Sindhi Music and its rich Sufi heritage)

Abida Parveen born on 20 February 1954, a Pakistani Sufi Muslim singer, composer, musician, painter, and entrepreneur. Praveen is one of the highest-paid singers in Pakistan. Her singing and music have earned her many accolades, and she has been dubbed as the 'Queen of Sufi music'.

Born and raised in Larkana into a Sindhi Sufi family, she was trained by her father Ustad Ghulam Haider (not to be confused with composer Master Ghulam Haider) who was a famous Singer and Music teacher. She plays the Pump organ, Keyboard and Sitar. Parveen started performing in the early 1970s and came into global prominence in the 1990s. Since 1993, Parveen has toured globally. She has also performed in Churches several times. Parveen features in Pakistan's popular musical show Coke Studio and was a judge on the Pan-South Asia contest show SurKshetra alongside Runa Laila and Asha Bhosle hosted by Ayesha Takia. She is among The 500 Most Influential Muslims of the world with the power to induce hysteria in her audience, Parveen is a "Global Mystic Sufi Ambassador".

Parveen is referred to as one of the world's greatest mystic singers. She sings mainly ghazals, Thumri, Khyal, Qawwali, Raga (raag), Sufi rock, Classical, Semi-classical music, and her forte, Kafis, a solo genre accompanied by percussion and harmonium, using a repertoire of songs by Sufi poets. Parveen sings in Urdu, Sindhi, Saraiki, Punjabi, Arabic, and Persian. She was designated a 'Peace Ambassador' by SAARC.

Pakistan's second-highest civilian award the Hilal-e-Imtiaz has been bestowed upon Abida Parveen by the President of Pakistan for 2012.

Parveen sang her first complete kalam when she was only 3 years old. Parveen had already begun performing at Dargahs and Urs in the early 1970s, but it was in 1973, on Radio Pakistan, that she achieved her first real breakthrough with the Sindhi song Tuhinje zulfan jay band kamand widha. In 1977 she was introduced as an official singer on Radio Pakistan. Since then, Parveen has risen to prominence and is now considered one of the finest vocal artists of Pakistan. She has imbued Sufi music with a new identity, marking the beginning of this journey at Sultana Siddiqui's Awaz-o-Andaz in 1980.

Parveen travels internationally, often performing at sold-out venues. Her 1988 performance in Chicago was recorded by the Hazrat Amir Khusrau Society of Art and Culture, which issued an LP of her songs. Her 1989 performance in London's Wembley Conference Centre was broadcast on the BBC. Parveen cites her motivation for international travel as being to spread Sufism, peace, and the divine message. In doing so, she also promotes Pakistani culture.

Abida got her master's degree from Sindh and also learnt Urdu, Sindhi and Persian specifically.

In 1975, Abida married Ghulam Hussain Sheikh, senior producer at Radio Pakistan, who had retired from his job in the 1980s to manage and mentor Parveen's career. After he died of a heart attack on an international flight in the early 2000s, their daughter Maryam, one of her three children, took up that role.

Parveen has a distinctive clothing style which she has created herself for ease and comfort. She wears long simple frocks buttoned up to the top covered with a coat. She is always accompanied by an ajrak, a sindhi duppatta, which she claims comes from the dargah (mausoleum) of Sufi saint Shah Abdul Latif Bhittai, her wardrobe remains full of such traditional clothing.

Religions in Sindh

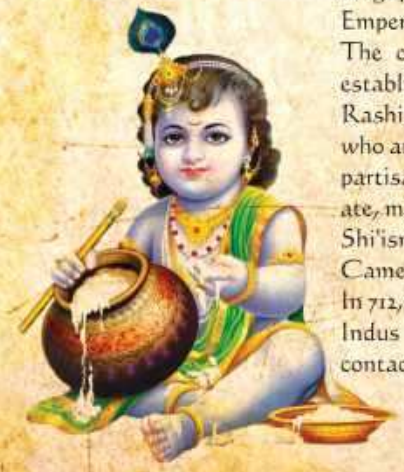
The very first mention of Sindh was found in the Mahabharata where the Aryan king of Sind Jayadratha fought against Lord Krishna. Then came the time of Indus valley civilization whose central location was Sindh province. Alexander the Great conquered Sindh in 325BC. At this time as well, Sindh was ruled by a Hindu ruler being Raja Sahasi whose race governed Sindh for over 2000 years.

Nagarparkar was a centre of Jainism for several centuries, and the wealthy local Jain community built several extravagant temples in the nearby hills between the 12th and 15th centuries - considered a high point of Jain architectural expression. The region became a place of pilgrimage known as Sardhara, with Jain ascetics establishing themselves in the Karoonjhar Mountains.

Sindh was traded to the Mauryan Empire led by Chandragupta in 305 BC. During the rule of the Mauryan Emperor Ashoka, the Buddhist religion spread to Sindh.

The connection between the Sindh and Islam was established by the initial Muslim missions during the Rashidun Caliphate. Al-Hakim ibn Jabalah al-Abdi, who attacked Makran in the year AD 649, was an early partisan of Ali ibn Abu Talib [A.S] During his caliphate, many Jats of Sindh had come under the influence of Shi'ism and some even participated in the Battle of Camel and died fighting for Ali.

In 712, Muhammad bin Qasim conquered the Sindh and Indus Valley, bringing South Asian societies into contact with Islam.



Hinduism

Sindhi Hindus are Sindhi people who follow the Hindu religion and who originate from the Sindh region of modern Pakistan, which was previously a part of pre-partition India.

The Hindus from Sindh are known as Sindhi Hindu. After the Partition of India in 1947, many Sindhi Hindus were among those who left Pakistan, which was predominately Muslim, to India, in what was a wholesale exchange of Hindu and Muslim populations in some areas. Some later emigrated from the sub-continent and settled in other parts of the world. Even though the 2011 census listed 2.8 million speakers of Sindhi in India, however, the total population of Sindhi descent is likely to be higher as many people have switched to other languages

Hinduism in the Sindh region, as in other areas of the Indian Subcontinent, was the earliest religion predominantly practiced. Later the area came under the control of Qasim after he defeated Hindu Raja Dahir and Bappa Rawal of Rajasthan. In the reign of the Delhi Sultanate, Hinduism and Buddhism declined very much in this area and became a minority religion. But at least 2 million Sindhi Hindus are still in this area.

Most Sindhi Hindu family names are a modified form of a patronymic and typically end with the suffix "-ani", which is used to denote descent from a common male ancestor. One explanation states that the -ani suffix is a Sindhi variant of 'anshi', derived from the Sanskrit word 'ansh', which means 'descended from' (see: Devanshi). The first part of a Sindhi Hindu surname is usually derived from the name or location of an ancestor. In northern Sindh, surnames ending in 'ja' (meaning 'of') are also common. A person's surname would consist of the name of his or her native village, followed by 'ja'. The Sindhi Hindus generally add the suffix '-ani' to the name of a great-grandfather and adopt the name as a family name.

Do you know?

- Indian Sindhis are predominantly Hindu, while Pakistani Sindhis are predominantly Muslim.
- Hyderabad is the largest centre of Sindhi Hindus in Pakistan, with 100,000—150,000 living there.

Jainism

Prior to 1947, there were small communities of Jains in the Punjab and Sindh regions. Nearly all of them migrated to India during the partition in 1947. Five thousand years of Jain history perished in Pakistan which survived Xerxes invasion to the White Hun invasion.

Nagar Bazaar temple of Jainism is present in the main bazar of the Nangar Parkar town. The structure of the temple, including the shikhar and the torana gateway is completely intact. It was apparently in use until the independence of Pakistan in 1947, and perhaps for some years even after that. There is also a ruined temple outside of the town.

Bhodesar Jain mandir, 7.2 km from Nagar, was the region's capital during Sodha rule. Remains of three temples are present. In 1897, two of them were being used as cattle stalls and the third had holes in the back. The oldest temple was built in the classical style with stones without any mortar, built around 9th century. It is built on a high platform and reached by a series of steps carved into the rock. It has beautifully carved huge stone columns and other structural elements. The remaining walls are unstable and partially collapsed. Parts of the building had been dismantled

परस्परोपग्रहो जीवानाम्

by the locals who used the bricks to construct their homes. It is perhaps the most spectacular of the monuments in Sindh. The two other Jain temples are said to have been built in 1375 CE and 1449 CE built of kanjur and Redstone, with fine carvings and corbelled domes.

Karoonjar Jain mandir is at the base of the mountain.

Virvah Jain mandir, are several ruins of Jain temples here. One of the temples had 27 devakulikas in it. The ruins of legendary Parinagar are nearby. One of the temples is well preserved.

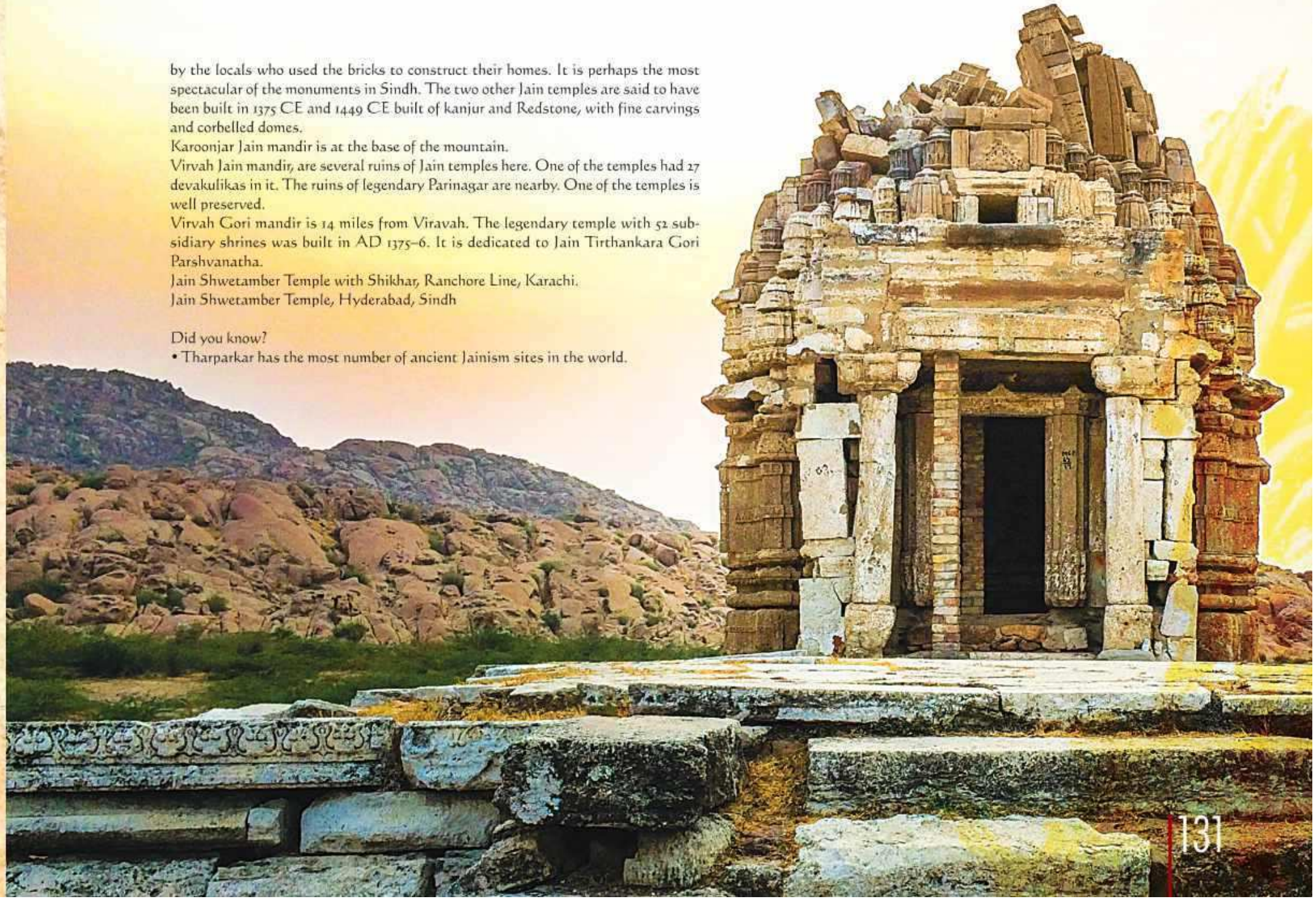
Virvah Gori mandir is 14 miles from Viravah. The legendary temple with 52 subsidiary shrines was built in AD 1375–6. It is dedicated to Jain Tirthankara Gori Parshvanatha.

Jain Shwetamber Temple with Shikhar, Ranchore Line, Karachi.

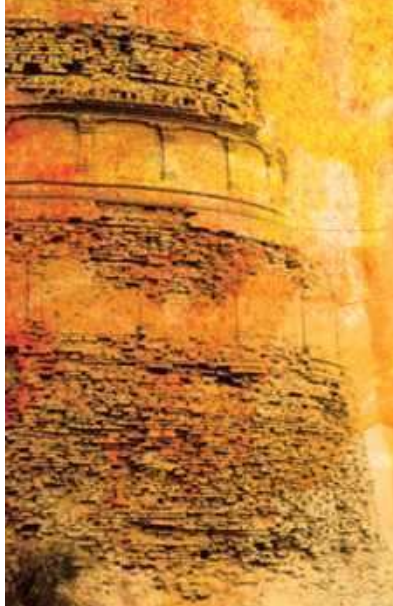
Jain Shwetamber Temple, Hyderabad, Sindh

Did you know?

• Tharparkar has the most number of ancient Jainism sites in the world.



Buddhism



Buddhism took root in the region some 2,300 years ago under the Mauryan king Ashoka. Buddhism has played a major role in the history of Pakistan — the land of which over time has been part of predominantly Buddhist empires such as the Indo-Greek Kingdom, the Kushan Empire, the Maurya Empire of Ashoka, the Pala Empire.

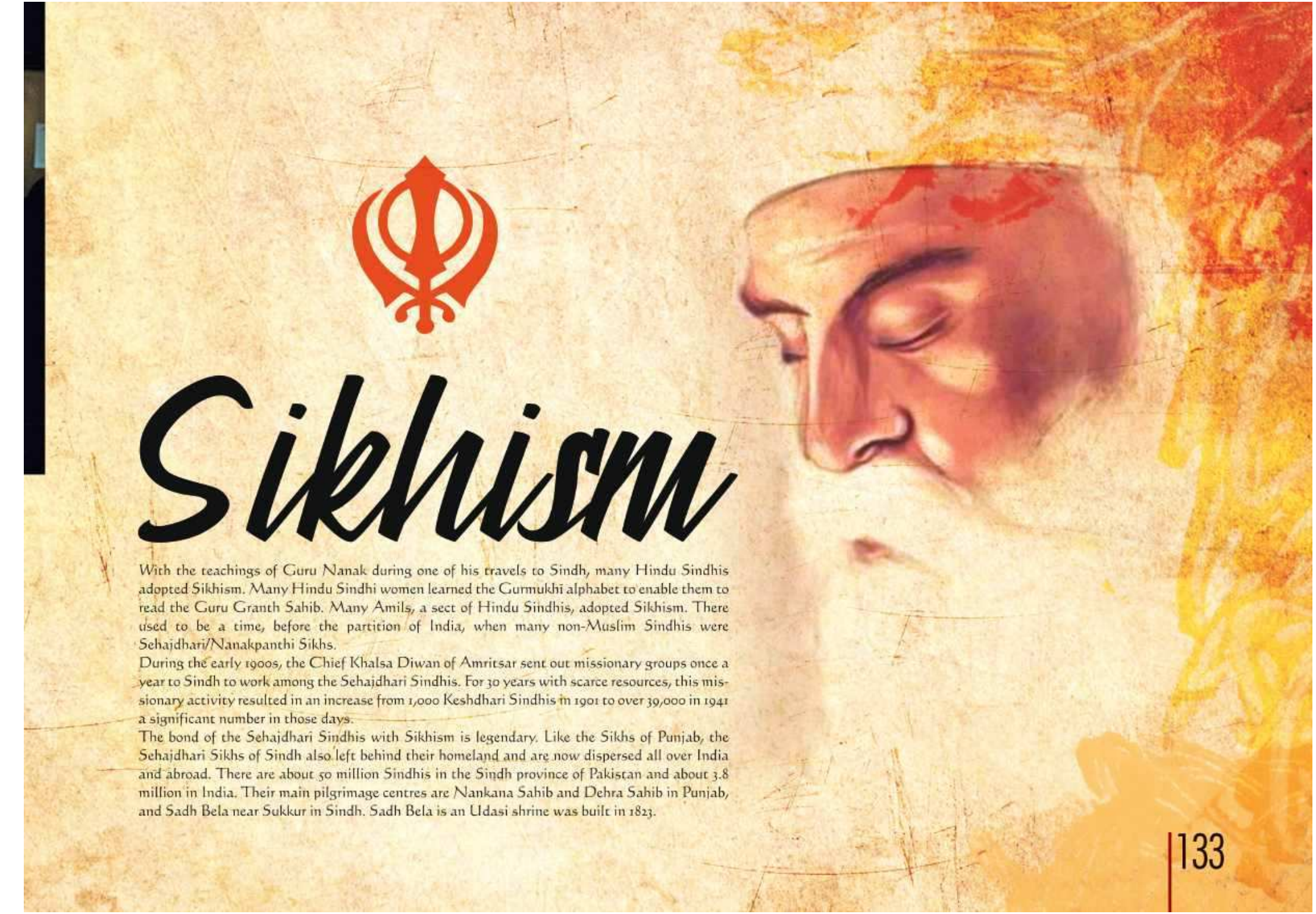
Sindh was the home of the Buddhist religion in Pre-Islamic Sindh. Before the Arab conquest of Sindh, Buddhist stupas and monasteries dominated the landscape of Sindh. Even after the Arab conquest, the Sindhi Buddhists enjoyed religious liberty. Muslim sources on Sindh, especially Chachnamah, refer to Buddhists as Sumaniyah.

Maclean (1989) believes that the Muslim writers utilized Sumaniyah as a designation both for Buddhism as a religion and perhaps more commonly for groups of Buddhists. Moreover, he believes that the term was often in opposition to barahimah (Brahmanism, or Brahmins) in Muslim discussions of the religions of India (Maclean 1989:5). The Chachnamah also uses two other Specifically--Buddhist technical terms transliterated into Persian: bhikku and nava-vihar (Maclean 1989:6).

Buddhist sites in Sindh are numerous but ill preserved and various stages of deterioration. Sites at Brahmanabad (Mansura Sanghar district, Buddhist stupa at Mohan jo daro, Sirah-ji-takri near Rohri, Sukkur, Kahu Jo Daro at Mirpur Khas, Nawabshah, Sudheran jo Thul near Hyderabad, Thul Mir Rukan stupa, Thul Hairo Khan Stupa, and Bhaleel Shah Thul square stupas (5th-7th century A.D) at Dadu, Kot Bambhan Thul Buddhist tower near Tando Muhammad Khan. Many terracota tiles from Kaho jo Daro and Buddha statues are exhibited in Chatrapati Shivaji Museum, Mumbai. The traditional enumeration of Buddhist Schools lists the Sammitya as one of the four subdivisions of the Vatsiputriya which was itself a branch of the sthavira. The Sammitya, the most important of these Vatsiputriya schools, was often termed "Puggalavadin" (Personalist) after its most characteristic tenet: the belief in the actual existence of a person. While the Sammitya was the major school of Sindhi Buddhism in terms of numbers and influence, there were small communities of Buddhist monks in the region who belonged to other schools.

Did you know?

• Hinduism along with Buddhism was the predominant religion in Sindh before the Arab Islamic conquest.

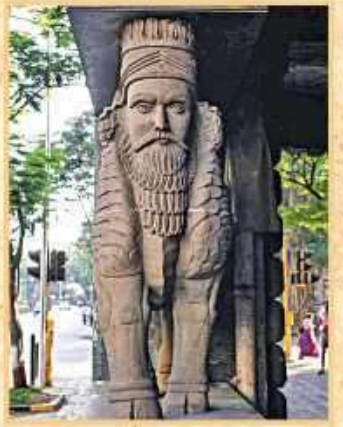


Sikhism

With the teachings of Guru Nanak during one of his travels to Sindh, many Hindu Sindhis adopted Sikhism. Many Hindu Sindhi women learned the Gurmukhī alphabet to enable them to read the Guru Granth Sahib. Many Amils, a sect of Hindu Sindhis, adopted Sikhism. There used to be a time, before the partition of India, when many non-Muslim Sindhis were Sehajdhari/Nanakpanthi Sikhs.

During the early 1900s, the Chief Khalsa Diwan of Amritsar sent out missionary groups once a year to Sindh to work among the Sehajdhari Sindhis. For 30 years with scarce resources, this missionary activity resulted in an increase from 1,000 Keshdhari Sindhis in 1901 to over 39,000 in 1941 a significant number in those days.

The bond of the Sehajdhari Sindhis with Sikhism is legendary. Like the Sikhs of Punjab, the Sehajdhari Sikhs of Sindh also left behind their homeland and are now dispersed all over India and abroad. There are about 50 million Sindhis in the Sindh province of Pakistan and about 3.8 million in India. Their main pilgrimage centres are Nankana Sahib and Dehra Sahib in Punjab, and Sadh Bela near Sukkur in Sindh. Sadh Bela is an Udasi shrine was built in 1823.



Zoroastrianism

The roots of Zoroastrianism are thought to have emerged from a common prehistoric Indo-Iranian religious system dating back to the early 2nd millennium BCE. The prophet Zoroaster himself, though traditionally dated to the 6th century BCE, is thought by many modern historians to have been a reformer of the polytheistic Iranian religion who lived in the 10th century BCE. Zoroastrianism as a religion was not firmly established until several centuries later. Zoroastrianism enters recorded history in the mid-5th century BCE. Herodotus' The Histories (completed c. 440 BCE) includes a description of Greater Iranian society with what may be recognizably Zoroastrian features, including exposure of the dead.

Before spreading Islam in Persia, Zoroastrianism had remained the ancient faith of Persians. It had been proclaimed or founded by Zoroaster, the prophet of Zoroastrians, probably some times before the 6th century. Zoroastrianism can be counted as a major religion of the world. Zoroastrianism had served as national and official or the state religion of vital portions of Iranian people for centuries. Zoroastrianism contains both the monotheist and dualistic features. In the light of Zoroastrians' religious terminologies, beliefs, worship places, religious characteristics of ritual and burial rites or traditions, their migration to western India and Kohistan neighbouring Sindh, and occupancy of ancient Iranians on ancient Sindh, we can trace the ruins and remains of Zoroastrians in Kachho.

Did you know:

• History enlightens that Zoroastrians were called "Gabr" by Muslims and as a result of this; the term Behdin or Behadin was used by Zoroastrians for themselves which means "of fresh or good religion".

Christianity

Sindh hosts substantial number of Pakistan's Christian community. According to 2017 census statistics, around 464,494 Christians reside in Sindh, of which around 80 % live in Karachi whereas the rest are spread across the province.

Most of the Christians residing in Sindh are 'Roman Catholic' sect of Christianity.

Sindh has notable number of Churches which hold great historical value. St. Patrick's Cathedral, St. Andrew's Church, Holy Trinity Cathedral and Brooks Memorial Church are amongst Karachi's historic Christian landmarks.

St. Mary's Church in Sukkur also holds significant historical value. According to researchers, Sindh's oldest Church is located in Kotri.

Churches in Sindh hold religious gatherings on the various occasions such as Christmas which are further enhanced by special decorative arrangements.

Islam

Islam was introduced into the southwestern part of the Subcontinent, the Malabar coast, through trade. It was introduced into the northwestern part, Sindh and Multan, through an accident of history.

The conquest of Sindh, located in Pakistan, happened in stages. During the Caliphate of Omar ibn al Khattab (r), Muslim armies approached the coast of Makran, but Omar (r) withdrew the troops in response to reports of harsh and inhospitable terrain. Emir Muawiya subdued eastern Afghanistan and the Northwest Frontier areas. However, it was not until the reign of Walid I (705-713) that much of what is today Pakistan was brought under Muslim rule.

From pre-Islamic times, there was a brisk trade between the eastern coast of the Arabian Peninsula and the western coast of India and Sri Lanka. Ships rode the eastern monsoons to the coast of Malabar and Sri Lanka to pick up spices and returned home riding on the western monsoons. Spices were in great

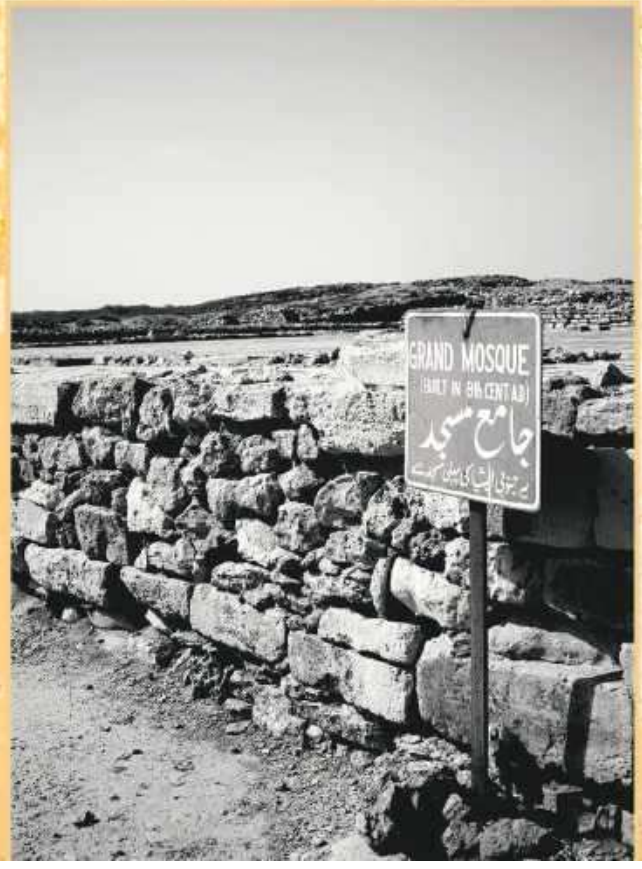
demand throughout West Asia, North Africa and southern Europe and transactions were extremely profitable. This trade continued to thrive and expand with the advent of Muslim rule in West Asia and North Africa. It was through these merchants that Islam was first introduced into Kerala in southwestern India and Sri Lanka, located near the tip of India.

Sindh was notorious for its pirates in those times. These pirates would wait in ambush for merchant ships on the coast of Sindh and would raid them for booty. In the fateful year 707, these pirates attacked one of the Muslim merchant ships sailing back from Sri Lanka to the Persian Gulf. The men, women, and children on board the ship were captured and taken inland to Sindh, where the Raja imprisoned them.

Hajjaj bin Yusuf Saqafi was the Omayyad governor of Iraq. When reports reached him of this incident, he wrote to Raja Dahir demanding that the captives are released and the responsible pirates punished. Dahir refused. This refusal set the stage for the onset of hostilities. It was the responsibility of the Caliphate to protect its citizens and to fight against injustice no matter what quarter it came from. Hajjaj bin Yusuf had that responsibility as a governor representing the Caliph. He sent an expedition under Ubaidullah bin Binhan to free the captives but Ubaidullah was defeated and killed in combat by troops of the Raja.

Determined that the provocations meet an appropriate response, Hajjaj dispatched an army of 7,000 seasoned cavalrymen under Muhammed bin Qasim Saqafi. Muhammed bin Qasim was only a young man of seventeen but was one of the most capable generals of the era. Paying attention to detailed planning, he sent heavy assault engines and army supplies by the sea while the cavalry advanced by land through Baluchistan.

The success of an assault requires that the offensive weapons be superior to the defensive weapons. By the year 700, the Muslims had improved upon the various engines of war they had encountered in their advance through Persia, Byzantium, and Central Asia. One specific assault engine was the minjanique, a catapult that could throw large stones at enemy forces and fortifications. The catapult, as a weapon of war, was in use



in China as early as the 4th century. Muslim engineers made two specific improvements to the Chinese design. First, they added a counterweight to one end of the cantilever, to harness the potential energy of the counterweight as the catapult was let go. Second, they mounted the entire mechanism on wheels so that the lateral reaction of the throw did not reduce the range of the machine. The minjaniques could project rounded stones weighing more than two hundred pounds over distances greater than three hundred yards. Persistent pounding by such large stones could bring down the sturdiest walls in the forts in existence at that time.

After capturing Panjgore and Armabel, Muhammed bin Qasim advanced towards the port of Debal, which was located near the modern city of Karachi. The Raja of Debal closed the city gates and a long siege ensued. Once again, the means for offensive warfare proved to be more powerful than the means for defense, enabling the Arab armies to continue their global advance towards military and political centralization. As was the pattern with Arab conquests, the minjaniques threw heavy projectiles at the fort and demolished its walls. After a month, Debal fell. The local governor fled and the Muslim prisoners who had been held there were freed.

From Debal, Muhammed bin Qasim continued his advance to the north and east. All of Baluchistan and Sindh fell including Sistan, Bahraj, Kutch, Arore, Kairej, and Jior. Raja Dahir was killed in the Battle of Jior. One of his sons, Jai Singh resisted Muhammed bin Qasim at the Battle of Brahnabad, but he too was defeated and had to flee. Muhammed bin Qasim founded a new city near the present city of Karachi, built a mosque there, and advanced northwards to western Punjab. Multan was his target. Gour Singh was the Raja of Multan. His large army was reinforced by contingents from neighboring rajas. The Indians excelled in static warfare with armored elephants and foot soldiers but these were no match against swift, hard--hitting cavalry. Realizing the advantage enjoyed by Muhammed bin Qasim's cavalry in mobile warfare, the Raja locked himself in the fort of Multan. A siege ensued. Once again the technology of minjaniques proved decisive. The heavy machines destroyed the fort and the raja surrendered. Multan

was added to the Arab empire in the year 713.

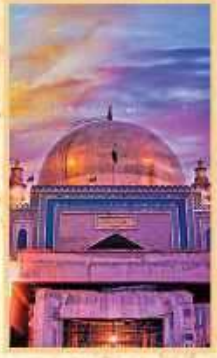
The conquest of Sindh brought Islamic civilization face to face with the ancient Vedic civilization of the Indo-Gangetic Plains. In later centuries, there was much that Muslim scholarship would learn from India—mathematics, astronomy, iron smelting-to name but a few subjects. (Muslim scholarship has focused more on the interaction between Islam and the West and has neglected the interaction between Islamic civilization and the East. This is a surprise considering that until the 18th century, there was little that the West had to offer the more advanced Islamic civilization. The flow of knowledge was almost always from Islam to the West. By contrast, the Muslims learned a great deal from India).

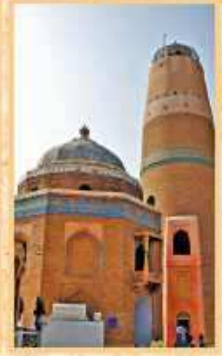
Soon, the borders of the Omayyad Empire extended to the borders of China and the Muslims acquired a great many advanced technologies from the Chinese, including the processing and manufacture of silk, porcelain, paper, and gunpowder. The Prophet himself said: "Seek knowledge even onto China". The addition of what is today Pakistan consolidated an empire extending from the Pyrenees to the Indus and the Gobi Desert. This vast empire was now rubbing elbows with the ancient civilizations of India and China. From this vantage point, the Muslims were in a superb position to absorb, transform, and develop knowledge from Persia, Greece, India, and China.

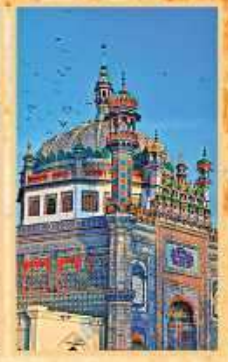
Muhammed bin Qasim was eager to continue his advance into northern and eastern Punjab but events in faraway Damascus overtook events in Pakistan. Caliph Walid I died in 713. In the ensuing political turbulence, Muhammed bin Qasim was summoned back to Iraq.

Sohail Lari suggests (in his book, A History of Sindh) that Abdullah Shah Ghazi, an Arab merchant who had come to Sindh with the first wave of Arab invaders and later transformed into a Sufi mystic. However, another noted historian, M. Daudpota, suggests that Ghazi arrived in the area from Iraq as a commander, who along with Muhammed Bin Qasim, fought Sindh's Hindu ruler, Raja Dahir, in the eighth century.

Islam spread further through the teachings of Sufism in Sindh, in the 13th-century saint Usman Marwandi, also known as Lal Shahbaz is credited to have to lead a lineage of saints that







followed like Shah Abdul Latif Bhittai, Masoom Shah, and Sachal Sarmast.

The mystic Husain ibn Mansur al Hallaj who is credited with the utterance "Anal Haqq" (I am The Creative Truth) is said to have reached Sindh in 905, proceeding from Gujarat.

Did you know?

• Sindh is known as Bab-ul-Islam (the gateway of Islam), as it saw the first spread of Islam into South Asia.

WILD LIFE SANCTUARIES IN SINDH

Rann of Kutch

The Rann of Kutch is the largest hanthamm site in Sindh, covering 566,375 ha (1,399,540 acres). Besides in 1980, the Ramsar site was also declared a wildlife sanctuary by the Sindh government.

This area is known to be a breeding ground for flamingoes and staging ground for pelicans, cranes, storks, and many species of waterfowl. It is also an important site for animals like blue bulls, chinkaras , and desert wolves, which have been sighted over here regularly. The marshy habitat is most attractive for waterbird species such as common teal, shell duck, mallard, pochard, flamingo, and pelican. Occasionally, the range of other species has also been seen in the outskirts of the site. These include peafowl, sarus cranes, houbara bustard , and the peregrine falcon and saker falcons.

Furthermore, the area has its unique identity among the five famous eco-ranges of Pakistan. Out of seven routes for migratory birds in Central Asia, the Indus green route passes through the Thar desert, making it a more important zone from a wildlife perspective.

The Great Rann of Kutch is a seasonal salt marsh located in the Thar Desert in the Kutch District of Gujarat, India, and the Sindh province of Pakistan. It is about 7,505.22 square kilometres in size and is reputed to be the largest salt desert in the world.

Rann of Kutch Wildlife Sanctuary is located in Badin District, Sindh, Pakistan. The Rann of Kutch is geographically the widest Ramsar site spread over 566,375 hectares out of all 10 identified Ramsar sites in Sindh.

It comprises stabilized dunes, some more than 170m in height, with broad inter-dunal valleys of alluvial soil, integral with the large Rann of Kutch across the frontier with India, which includes permanent saline marshes, coastal brackish lagoons, tidal mudflats, and estuarine habitats. Some 500,000 agro-pastoralists live in 330 villages/hamlets in the site area, and rich archaeological remains include three giant temples dating from 1375--1449. Scarcity of water remains the potential threat to the ecosystem.

This area is known to be a breeding ground for flamingoes and staging ground for pelicans, cranes, storks, and many species of waterfowl. It is also an important site for animals like blue bull, chinkara, and desert wolf, which have been sighted over here regularly. The site supports many species of birds and mammals which are locally and globally threatened. The site is also a wintering area for water birds. It is estimated that this wetland regularly supports over 40,000 water birds. The marshy habitat is most attractive for waterbird species such as common teal, shell duck, mallard, pochard, flamingo, and pelican. Occasionally, the range of other species has also been seen in the outskirts of the site. These include peafowl, sarus cranes, houbara bustard, and the peregrine and saker falcons.

The flora consists of grasses and dry thorny scrub such as Apluda aristata, Dichanthium annulatum, Panicum antidotale, Cenchrus spp., Pennisetum spp., Cymbopogon spp. and Elionurus spp. The large trees include Prosopis juliflora, Prosopis cineraria, Caparis decidua, Ziziphus nummularia, Acacia senegal, and Salvadora oleoides is found in the desert area of kutch.

Keenjhar Wildlife Sanctuary

Keenjhar lake It is one of the largest perennial freshwater lakes in Pakistan, with extensive reedbeds and flowering plants of lotus. This lake supports a very diverse flora, fauna and is an important breeding, staging, and wintering ground for a wide variety of waterfowl. Keenjhar Lake is a Wildlife sanctuary and a Ramsar site.

Being situated along the Indus flyway, the lake has been important breeding, staging, and wintering ground for a wide array of waterfowl. Mid-winter waterfowl census has recorded up to 205,000 birds in the past (1987/88) which has reduced considerably in recent years (13,760 in 2006).

Some 65 species of waterfowl have been recorded here. The resident or breeding species include Night-heron (Nycticorax nycticorax), Cotton teal (Nettapus coromandelianus) and Purple moorhen (Porphyrio porphyrio). Common species of mammals found at the lake include jackals, foxes, and porcupines.

Reptiles include Indian cobra, Saw-scaled viper, and Monitor lizards. During a recent survey, 48 different fish species were recorded from Keenjhar Lake. The natural terrestrial vegetation of Kinjhar Lake includes a wide variety of plant families.

Haleji Wildlife Sanctuary

Lake Haleji, in Thatta, Sindh, Pakistan is a refuge in winters and home of thousands of birds and is known as one of the most important winter areas of migratory waterfowl in Eurasia. It is located at a distance of 88 Kilometres from Karachi.

Haleji, a salt-water lake was formed by seasonal water, collecting in a depression. During world war II, saltwater was drained out and an embankment was constructed around the lake which was fed by freshwater through a canal. Resultantly, Haleji became one of the major sources of water supply to the increasing population of Karachi as well as an exquisite refuge for waterfowl.

Haleji is a bird watcher's paradise. As many as 223 bird species have been recorded in the environs of Haleji lake. For instance, osprey, Pallas's fish eagle, Buzzards, Harriers, Falcons, Wigeon, coot, shoveller, pintail, Teals, Mallard, heron, Jacana, flamingos and sometimes Bewick's swan, all form a marvelous sight for a bird watcher.

Mehrano Wildlife Sanctuary

Mehrano Wildlife Sanctuary is an enhanced riverine forest privately preserved by the Talpur Mir royal family of Khairpur Princely state with endorsement by the Sindh wildlife department. It comprises agricultural land, forest, and hunting area and is home to various flora and fauna. Mehrano Forest is home to approximately 4,000 big game animals, including blackbuck, Indian gazelle, hog deer, wild boar. Sequestered in this agricultural heartland is the unique "wildlife forest" area which is Mehrano's core zone.

The forest lake boasts resident and migratory birds from Siberia and Europe. Mehrano is also the last stronghold of the Hog Deer in Pakistan, numbering 21 males and 47 females. The Hog Deer is a timid and helpless animal that has been slaughtered mercilessly in Sindh – its skin is precious, its meat is widely enjoyed and live animals are often given as gifts. The other species in the forest include Wild Boars, jackals, jungle cats, mongoose, porcupines, lizards, snakes, turtles, skinks, and different species of fish, birds, and insects.

Indus Dolphin Reserve

Indus Dolphin Reserve is a Ramsar site located between Guddu Barrage and Sukkur Barrage on River Indus in Pakistan. Stretched on an area of 125,000 hectares, it was designated as a wetland protected site on 10 May 2001.

The Indus dolphin, locally called the Bulhan, is a unique freshwater mammal that is only endemic to Pakistan. Its close relative – the Platanista gangetica – is found in the Brahmaputra and Ganges Rivers in India. The Indian dolphin is locally called the Susu. The other river dolphin species is called the Boto and is native to the Rio de la Plata, Amazon, and Orinoco Rivers in South America.

The construction of dams and barrages on the Indus River has changed the distribution and movement pattern of the dolphins and has divided its populations into four or five sub-populations, which live in isolated pockets between these barrages.

The bulk of the dolphin population has been living within Sindh in an approximately 190km strip of the Indus between the Guddu and Sukkur barrages.

TRADE AND ECONOMY

Three sections of India's west coast are particularly well located to be part of both: the stretch from Karachi—the old ports of Thatta and Lahiri Bandar – up to Cambay; Rann of Kachch down till about Surat; and Goa down to the Malabar Coast. The Sindh-Cambay area has the double advantage of access to the sea. Going inland, the Bolan and the Khyber lead into Central Asia and the Silk Route.

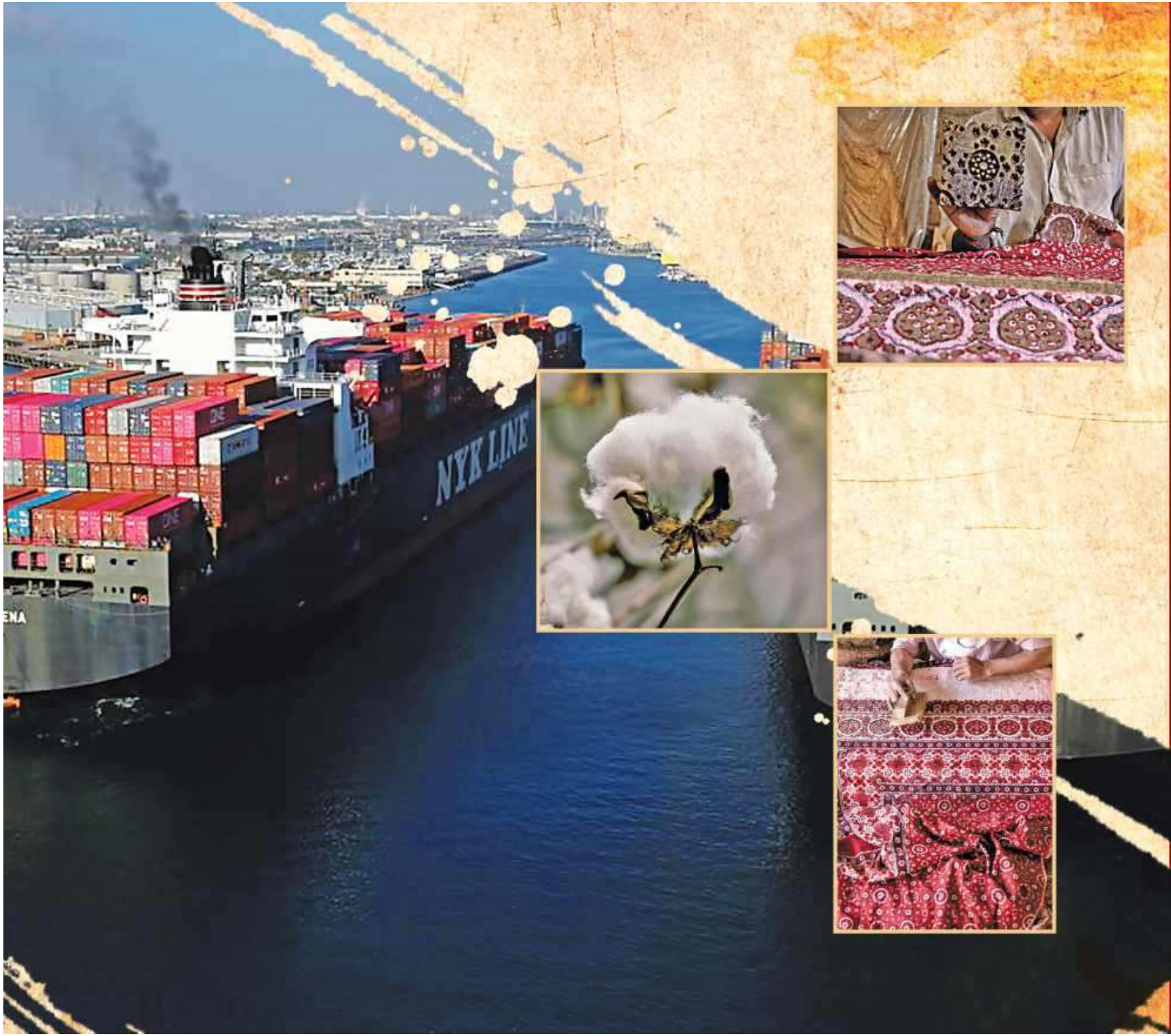
Sindh region had the not-quite-coarse, not-quite-fine cotton, what they called 'patterned' cloth which would have been the traditional block-printed cloth of Sindh. Cloth from other areas of India would have passed through Sindh: while Sindhi textiles went by the land route and the caravans into Damascus and beyond.

The area was known for its bricks. This meant that they understood mud and this led to skill in pottery which would lead to tiles, ceramics, and curios.

Sindh was crucial to the British operations in Central Asia with the Afghan wars and beyond, as part of the network into Egypt. As part of the Bombay Presidency and with the roads and railroad, it was better connected to the rest of India.

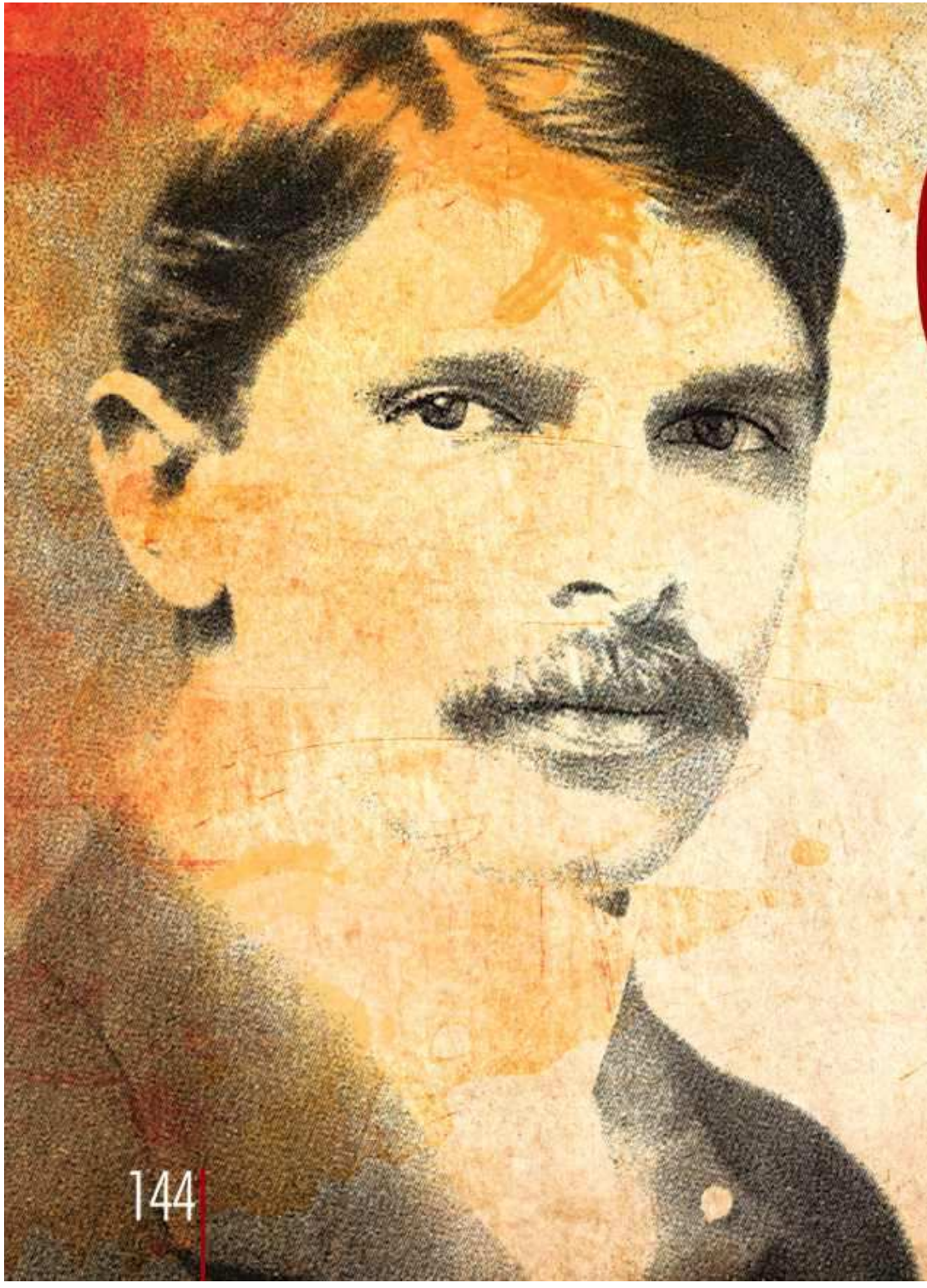
Sindh acquired a centrality which perhaps was not so obvious earlier. While the Sindhis now had freer access to other parts of India and within the construct of the British Empire, they carved a niche for themselves. The opening of the Suez is perhaps the crucial point through which regional trade went beyond the confines of Asia into the Straits, West Africa, and beyond.

Much of Sindh's economy is influenced by the economy of Karachi, the largest city and economic capital of the country.



Did you know?

- Sindh remarkably has a high GDP per capita was $1,400 in 2010 which is three times that of the rest of the nation or 1.33 times the national average.



QUAID -e-AZAM

It was Quaid-i-Azam Mohammad Ali Jinnah, the founder of Pakistan who steered the Muslims of the Indian sub-continent during the most desperate times and enabled them to follow one cause and withstand heavy odds to achieve independence.

Birthplace

Wazir Mansion known officially as Quaid-i-Azam Birthplace Museum is a former family home in the Kharadar district of Karachi, Sindh, Pakistan which is considered the birthplace of the country's founder, Muhammad Ali Jinnah.

It was built during 1860-1870 with stone masonry in lime and jute mortar to suit the volatile weather of Karachi. Muhammad Ali Jinnah's father got the house (now Wazir Mansion) for rent in 1874 and settled here for some time. By 1900, he again returned to his native state, Gujarat, British India.

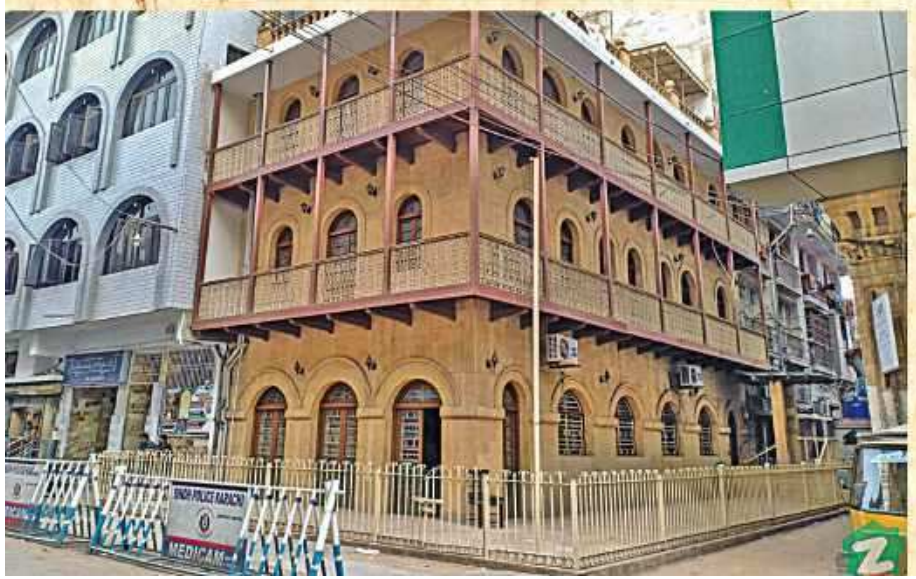
The Government of Pakistan, in 1953, acquired this historic building. Under the Ancient Monuments Preservation Act, the government protected it. Then the Pakistan Public Works Department (PWD) was assigned the work of its conservation and renovation. It was formally inaugurated as Jinnah's birthplace museum on 14 August 1953. A project of strengthening, preservation, and rehabilitation was completed by the government in 2010. Now this birthplace museum is a three-storey building with a library and museum galleries.

School

When Quaid was six he was enrolled in the Sindh Madrasatul-Islam; Founded in 1885, it is one of the oldest educational institutions in South Asia. Jinnah was indifferent to his studies and loathed arithmetic, preferring to play outdoors with his friends. His father was especially keen towards his studying arithmetic as it was vital in his business.

Sindh Madrasa was founded by Hassan Ali Effendi, a Sindhi who settled in Karachi. The originally "kafila serai" grounds of pre-colonial Karachi that were located to the east of Mithadar eventually incorporated into the school grounds.

Jinnah loved his alma mater so much that he left one-third of his personal property to it through his last will. Jinnah was delighted to come to the event where the school's status was raised to the level of a college in June 1943.



Mausoleum and Residency

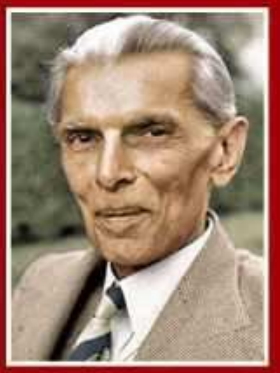
The 'Quaid-e-Azam House', also known as Flagstaff House, is a museum dedicated to the personal life of Muhammad Ali Jinnah, the founder of Pakistan. Located in Karachi, Sindh, Pakistan, it was designed by British architect Moses.

Muhammad Ali Jinnah lived here from 1944 until he died in 1948. His sister, Fatima Jinnah lived here until 1964.

Quaid-e-Azam Muhammad Ali Jinnah' personal belongings, shoes, the three customized maps of the then Pakistan that only belonged to the Quaid, are carefully preserved in the museum.

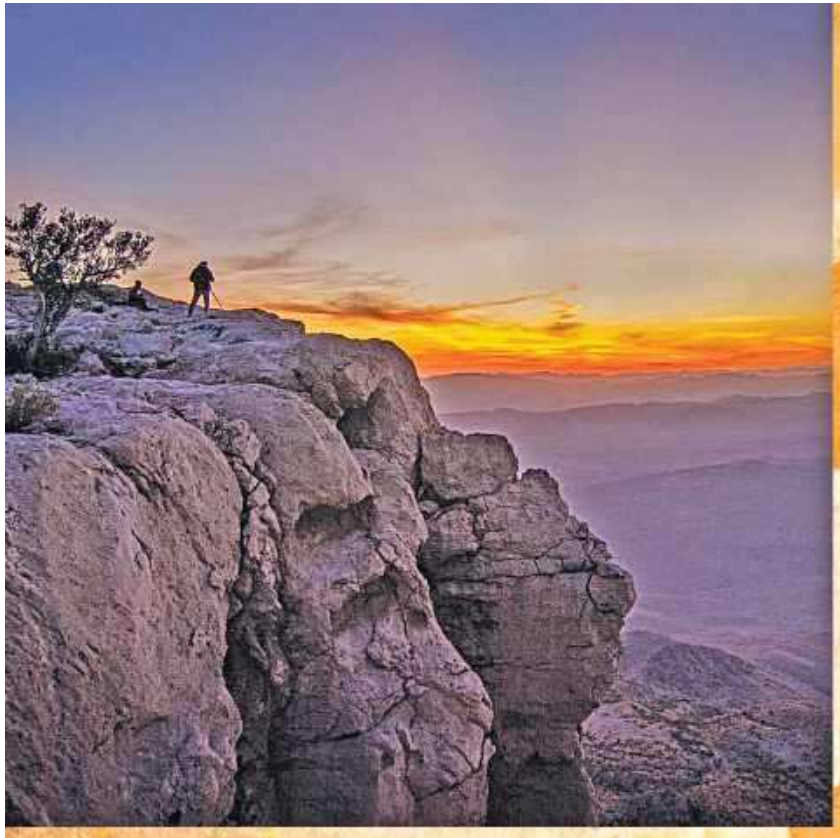
'Jinnah Mausoleum or the National Mausoleum' is the final resting place of Quaid-e-Azam Muhammad Ali Jinnah. Designed in a 1960s modernist style, it was completed in 1971 and is an iconic symbol of Karachi as well as one of the most popular tourist sites.

The mausoleum complex also contains the tomb of Jinnah's sister, Madar-e-Millat ("Mother of the Nation") Fatima Jinnah, as well as those of Liaquat Ali Khan and Nurul Amin, the first and eighth Prime Ministers of Pakistan respectively. The tomb of Sardar Abdur Rab Nishtar, a stalwart of the Muslim League from Peshawar, is also located there.



Did you know?

- At the time of his birth, Jinnah's official name was Mahomedali Jinnahbhai. The eldest of his parents' seven children.
- Arithmetic was among Jinnah's most hated subjects.
- Quaid spent 16 years of his childhood and youth at the Wazir Mansion.



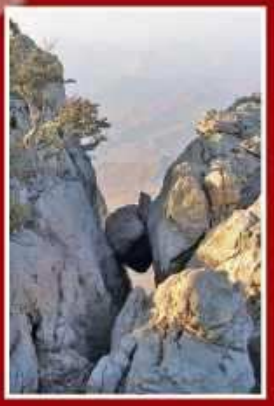
GORAKH
THE MURREE OF SINDH

Gorakh is a hill station in Sindh, Pakistan. It is situated at an elevation of 5,689 ft (1,734 m) in the Kirthar Mountains, 94 kilometres (58 mi) northwest of Dadu city, Sindh.

The name Gorakh is derived from the Sindhi language in which, word "Gorakhnath" refers to a popular Hindu preacher associated with the deity Shiva and the Balochi-language word "Gurkh" is a later dialectic adaptation of the Sindhi-language word Gorakh. It is believed that the name is derived from the original Word Gorakh either of Sanskrit or Sindhi language which means very difficult and intricate.

Different opinions have been given about the history and origin of the hill station. It is said that the medieval Hindu saint, Gorakhnath, had extensively wandered in hills and the region.

Gorakh's elevation gives it a special climate, with sub-zero temperatures during winter and generally below 20 °C (68 °F) in summer, with about 120 mm of average annual rainfall and occasional snowfall, a rarity in the otherwise warm weathered province.



Did you know?

• Gorakh hills is a newly developed tourist site. Before being declared as a hill station the area laid barren with no service or facilities available for visitors. Poor telecommunication reception, no restaurant, and accommodation, Gorakh hills were rarely visited.

• Gorakh Hills is situated at the highest point in the Kirthar mountain range.

SINDHI CUISINE
YOU MUST TRY

Sindhi cuisine refers to the native cuisine of the Sindhi people from Sindh, Pakistan. The daily food in most Sindhi households consists of wheat-based flat-bread (phulka) and rice accompanied by two dishes, one gravy and one dry with curd, papad, or pickle. Today, Sindhi food is eaten in many countries including India, where a sizeable number of Hindu Sindhis migrated following the independence in 1947.

The arrival of Islam within South Asia influenced the local cuisine to a great degree. Since Muslims are forbidden to eat pork or consume alcohol and the Halal dietary guidelines are strictly observed, Muslim Sindhis focus on ingredients such as beef, lamb, chicken, fish, vegetables, and traditional fruit and dairy. Hindu Sindhi cuisine is almost identical to the difference that beef is omitted. The influence of Central Asian, South Asian, and Middle Eastern cuisine in Sindhi food is ubiquitous.

Certain dishes are served on special occasions such as Diwali a Bahji (vegetable dish) called Chiti-Kuni is made with seven vegetables. Special dishes are also served on recovery from a serious illness for example when someone makes a full recovery from Chicken Pox, it is common to make an offering and make "mitho lolo", a sweet griddle-roasted flatbread: the dough is wheat flour mixed with oil (or ghee) and sugar syrup flavored with ground cardamom.

Seviyan (Vermicelli), typically served as a sweetened (sometimes milk-based) dessert, is popular: Muslim Sindhis serve it on Bakra-Eid and Eid ul-Fitr. On special religious occasions, mitho lolo, accompanied by milk, is given to the poor.

Sai bhaji chawal, a popular dish from Sindh consists of white steamed rice served with spinach curry which is given a 'tarka' with tomatoes, onions, and garlic.

Koki is another popular Sindhi flat-bread that is prepared with wheat flour and goes well with any dal, sabzi, or even curd or chai.

Sindhi Kadi is a unique and special dish prepared on festive occasions especially by Sindhis residing in India. It consists of a thick spicy gravy made from chickpea flour unlike buttermilk usually used for kadi preparation along with seasonal vegetables. It is served hot with rice.

Kheer A special sweet dish called 'Kheer Kharkun' are prepared and served on Eid ul-Fitr, it is prepared by mixing dates and milk, and slowly simmering the mixture for a few hours. The dish is eaten hot in winters and cold in summers.

Taryal Patata also called Took Aloo, a staple of the Sindhi diet, is a form of thinly sliced, pan-fried, or deep-fried potatoes with local spices. They are consumed in most rural households typically at dinner but can be consumed even for breakfast and lunch alongside other meals. One popular Sindhi way of having 'patatas' is to eat it with plain white rice with daal to accompany it.

Mitho lolo is also served with chilled buttermilk called Matho on various occasions.

Pallo Machi is a popular Sindhi delicacy, is Hilsha fish prepared with numerous cooking methods. It can be deep-fried and garnished with local spices, can be cooked with onions and potatoes into a traditional fish meal or barbequed. The fish often has roe, which is called 'aani' in Sindhi and is enjoyed as a delicacy. Often fried alongside the palla and served with the fish fillets.

Palli, is a saag or leafy green from the Chickpeas, and is enjoyed either cooked by itself like spinach or with fish cooked in the palli and called "Machi Palli". The saag has a unique flavor and is quite different from spinach or mustard saag and has a slightly sour and salty taste to it. It can take getting used to for the uninitiated.

Bhee (simply means 'lotus root' in English). A high-quality lotus root is grown in the north of Sindh which is then cooked in clay-pot using various spices, which then results in an excellent delicacy that is famous all over Pakistan. Sindhi Briyani, Sindhi Curry, Sabu Dal Chawal (yellow daal with rice).

- Thadal (famous Sindhi drink made from almonds and poppy seeds - khashkhaash).
- Khirni (hot drink made with milk, flavours of cardamoms and saffron).
- Sharbat (a drink made from rose petals or sandal wood).
- Falooda (vermicelli and ice on top of an ice cream)
- Lassi (dahi (yogurt)-based traditional drink)

Certain sects of the Sindhi community are vegetarians. The Thathai, Halai, and Kutchi Bhatias are followers of Vallabh Acharya. He put forward a way to worship Sri Krishna called Pushtimarg. They are strict vegetarians who do not eat even onions and garlic and are devoted to Srinathji, the child form of Sri Krishna.

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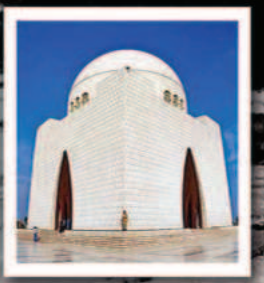

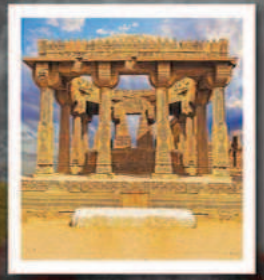

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